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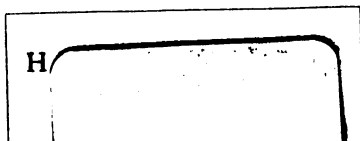
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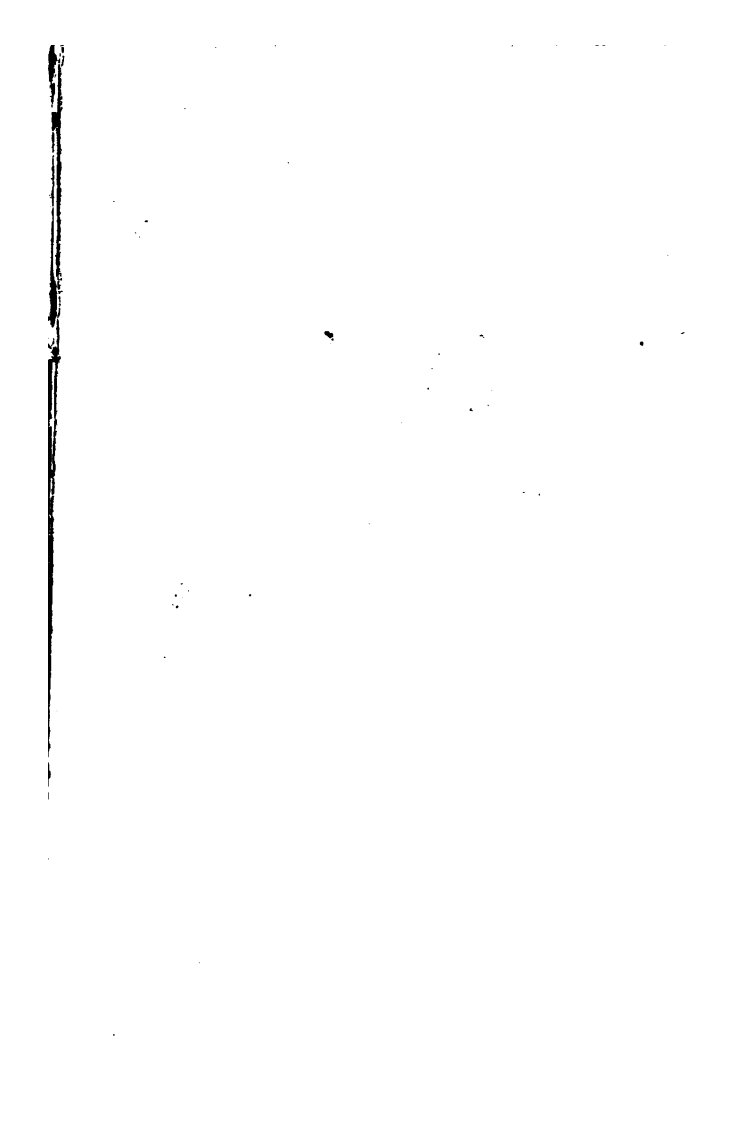
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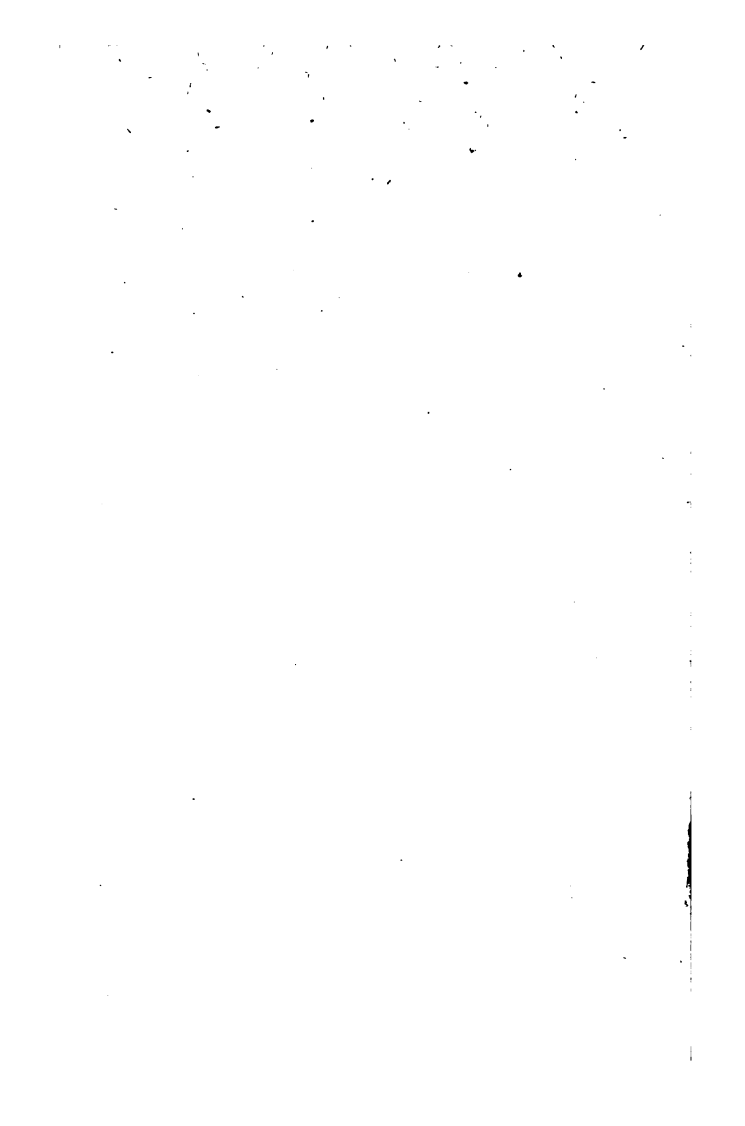
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NEW SERIES, No. 33.

THE
ANNUAL MONITOR
For 1875,

OR
OBITUARY

OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland.

FOR THE YEAR 1874.

L O N D O N :
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1874.

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✓ LIST OF MEMOIRS.

Ann Balkwill.	John Jones, <i>Ruthin</i> .
Mary Casson.	Phebe A. Marriage.
Hannah Cross.	Margaret Marriage.
William Rawbonn Dell.	Caroline E. Parken.
Sarah Ann Doeg.	John Parnall.
Mary Forster.	Helen Theresa Pease.
Robert Forster.	Maria Pollard.
Anne Forster.	Jane Richardson.
Anne Frank.	Joseph H. Richardson.
Eliza Hewitt.	Henry Scarnell.
Sarah Hinton.	Joseph Thorp.
Joseph Holmes	Rachel Tregelles.
Caroline Hopkins.	Alfred Waterhouse.
Frances E. Jackson.	Thomas D. Watson.
Anna Johnson.	Charlotte Widdas.

APPENDIX.

Edward Ash, M.D.

An Invitation.

Errata : (in the volume for 1874.)

Page 139, line 22, for *Murdock*, read *Murdoch*.

— 219, — 8, read son of *Robert and Helen*
Walker.

(In this present volume for 1875.)

Page 23, line 13, for *twelve*, read *nineteen*.

TO THE READER.

The preparation of another year's memorial of our deceased Friends, with its records of personal experience and of public as well as private usefulness, brings forcibly before the mind the power and excellency of *unity in the faith*:—our “most holy faith,” as the Apostle Jude expresses it;—the “one Lord, one faith, one baptism, one hope of our calling,” to use the words of Paul. One foundation,—the same foundation as of the apostles and prophets, “Jesus Christ himself being the chief corner-stone,”—and “other foundation can no man lay than that which is laid, which is Jesus Christ.” We see even in these simple records this truth exemplified, in the case of persons differing much in other respects from each other.

Yet when speaking of this only sure foundation, we must not close our hearts against the accompanying exhortation, “let every man *take heed how he buildeth thereupon*:” for the fire shall try every man's work of what sort it is; and there are those who suffer loss, even though they themselves may be saved, “yet so as by fire.” (See 1 Corinthians, iii, 10 to 15.) In the present day, which is remarkably distinguished by conflict and division in religious opinions and practices, we deem it necessary to be *especially* watchful, not only how we build, but also how we pull down,—not only what we accept and establish, but also what we reject and destroy. If any of us have accepted our religious views or practices traditionally, let us not hastily conclude that they are therefore *only* founded on the traditions of men,—any more than, when we see the Divine blessing bestowed upon the pious lives and labours of others, we should immediately conclude that it

would be to our profit, to adopt the forms or institutions under which they were brought up. Such precipitancy may rob us of our Christian liberty, as well as our Christian unity, bring us into spiritual bondage, and limit or mar our testimony to Christ and His truth.

And the unity of the faith leads to "unity of the Spirit," reconciling diversities, harmonizing all. It was the subject of that most solemn prayer of the Lord Jesus before He suffered, the just for the unjust, that He might bring us to God—"that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou has sent me." We would therefore quote the words of a beloved Christian minister, lately in this country: "stand fast in the faith—stand fast in the unity of the Spirit—stand fast in the liberty wherewith Christ doth make you free." There is in the Kingdom of Grace, as there is in the kingdom of nature, a wonderful harmony amidst wonderful variety. There are diversities of gifts, and differences of administrations and operations, but the same Lord, the same Spirit, every man receiving his own manifestation of it to profit withal: "the self-same Spirit, dividing to every man severally as He will." Therefore, says the Apostle, "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love:" and "let your conversation be such as becometh the gospel of Christ: . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel, and in nothing terrified by your adversaries."

J. NEWBY.

ACKWORTH, 12th mo. 1874.

THE
ANNUAL MONITOR,
1875.

OBITUARY.

	Age.	Time of Decease.
JOHN AGNEW, <i>Birkenhead.</i>	80 23	8 mo. 1874
MARGARET AKERIGG, <i>Kendal.</i> Wife of William Akerigg.	55 23 10 mo.	1873
JOHN ALDERSON, <i>Beech Hill, Pardshaw.</i> An Elder.	80 25	8 mo. 1874
THOMAS ALLETSON, <i>Chester.</i>	73 13	7 mo. 1874
EDWARD ASH, M.D. <i>Cotham, Bristol.</i> A Minister.	76 23 12 mo.	1873
CHARLOTTE ASHWORTH, <i>Egerton, Bolton.</i> Wife of Edmund Ashworth.	68 8	6 mo. 1873

RICHARD BOWLES ATMORE, 81 7 3 mo. 1874
East Harling, Norfolk. A Minister.

MARY BACKHOUSE, 90½ 22 3 mo. 1874
Chapel Allerton, Leeds. Widow of William Backhouse.

MARY ANN BACKHOUSE, 82 28 3 mo. 1874
Gainford. Widow of Joseph Backhouse.

MARY ELEANOR BAKER, 10 30 3 mo. 1874
Scarbro'. Daughter of James and Elizabeth Baker.

ANN BALKWILL, 67 2 4 mo. 1874
Plymouth.

Ann Balkwill, widow of the late Joseph Hancock Balkwill of Plymouth, and daughter of Peter and Ann Payne of Wellington, was born Fifth mo., 9th, 1806. Her childhood was one of much enjoyment, connected with a country life; and during her last long illness a picture of her early home and a likeness of her mother were constantly by her bedside; and the flowers which that mother had loved were always welcomed with double brightness and pleasure, for her memory was embalmed with thoughts of a pure and gentle life, wholly devoted to brighten that of others.

Under her watchful religious training those striking and delicate traits of character were

developed, which made Ann Balkwill so valued in the different relationships of life by those who knew her worth; while from her father she received those impressions of profound reverence for serious things which marked her whole career, and made her perhaps out of harmony with anything superficial (though it might be sincere) in religious writings and conversation.

She was married at the age of twenty-six, and her life afterwards was chiefly passed at or near Plymouth, where her husband's family were residents. After twelve years of great happiness she was left a widow with six children, and experienced the loneliness and sorrow belonging to that lot, together with many cares and vicissitudes incidental to heavy business anxieties, which necessarily pressed upon her till within a few years of the close. Through these cares and trials, however, her faith in God and in His love was preserved; and from time to time, both in private and public, she was constrained to bear her testimony to His everlasting goodness, or to approach His footstool in vocal prayer. A few extracts from letters written at different periods may appropriately exemplify the tenour of her mind, and perhaps be found instructive and helpful to the reader.

To a daughter at school she writes:—"Dear child, don't despise little things, nor think that it is of small account to quench the Spirit when it teaches of *little things*, or calls for small sacrifices. The practical application of the Cross is of far more avail, than ever so large an abundance of religious sentiment, either spoken, written or agreed to, how good soever these may be in their places. Oh, these wayward, impulsive ones, how much trouble they bring upon themselves and others, by not bringing their wilfulness into subjection; and oh, how little do young people anticipate the blessedness that they procure to themselves, when they bow their necks to the yoke, and seek to do the Divine Will instead of their own."

On the subject of the ministry she says:—"Hidden ones are, I have no doubt, essential to every well-ordered Church of Christ, but none the less are the messengers required, I believe, to do His bidding, and convey His messages according to His will. To do this, must they not know His voice to speak to them? and oh, if we could not hope for Divine guidance, and more especially so in our more public acts in the Saviour's name, how could we believe our Bible, or where could we turn? But though not to be

discerned in the whirlwind or in the fire, yet the still small voice we may hopefully believe will yet teach

‘The lowly will, in solemn silence bow’d,
When self, impetuous self, is prostrate laid.’”

She describes one out of many solemn times of evening worship, which she had with one or another of her children while the rest of the family were at meeting, in these words:—“We have just risen from our seats opposite the window, where we have been talking of sweet and holy things, watching the western sky with its varied cloudy exhibitions and stilly radiance. Then the evening star appeared, and we held our little meeting; where, with the two gathered in His name, He, the blessed one, was, as I believe, with us. We sat for awhile in silent enjoyment, the words passing through my mind—‘Holy, Holy, Holy, Lord God Almighty! which was, and is, and is to come;’ and it seemed to me that the whole earth was filled with His glory, only that our eyes are mostly holden, that they do not see it.”

Her personal experience and inner life she confided from time to time to a beloved cousin, the sister-friend of early and later years, and from very many similar expressions of faith and

hope we extract the following :— * * *

“ No ; the God of my fathers has never yet forsaken me, although at times I have had to be still and patient, lest I should lose the faith ; and it is given me to believe that He will enable me to endure to the end,—will never forsake me, and will eventually permit me to join the blessed inhabitants of an eternity of light and life and love, having redeemed me, *even me !* ” * * *

“ How gloriously the future sometimes opens before me, when we shall know even as we are known, with no more perplexing anxieties or fears or uncertainties ! The text, ‘ And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent,’ is often with me ; and as His might and majesty and wonderfulness (if I may coin a word) are unveiled to the mind, with a participation of His love, some sense also seems to accompany it of what the eternal life must be when entered on in its fulness, and freed from these poor bodies of ours, and the belongings of time.”

After a severe attack of hemorrhage from the lungs, she was able to bear a testimony very

"I suppose you have heard that I have again very nearly slipped over the brink of the great river. O, the unutterable illness and distress of body, *but none of mind*, dear cousins. My will was lost in the Divine Will; I felt that His will was the best to be done,—I could *rest* in it; besides if I were to go then, the promise felt very sure that Jesus would be my companion, and take me to a habitation prepared for me by Himself. Was not this gracious? I know you will not think I am boasting; you know something of the oft exceeding poverty of soul I have experienced, and of my utter nothingness; so I may the more extol the grace."

Her feeble health and tender heart received a severe shock in the autumn of 1873, in the unexpected death of a dear son-in-law, and in entering with deep sympathy into the bereaved condition of her daughter. She seeks to comfort her, with the comfort wherewith she herself had been comforted of God in her own widowhood. "I am glad that I am left to keep very close to my darling's side in tender, loving sympathy. 'So He giveth His beloved sleep'—and now, as a dear friend said on a similar occasion, 'let us all be very still.' In this stillness, wondrous

arms ! Mayst thou continue to feel them bearing thee up ! May He, the Husband of the widow, keep at thy side ; for He loves the children of men, His lambs and sheep. He will surely bring thee to a blessed re-union in the everlasting habitations ; and may the angels who are near keep watch and ward."

On the night of the 25th of 3rd mo., 1874, she suffered very severely from utter prostration, and it seemed as if the last hour were arrived. She rallied however in a few hours, and the intense suffering of that night was never repeated ; but during the week which followed many mercies were granted ; all fears were removed for ever, and a full and precious sense of perfect participation in the inheritance of eternal life, "purchased for her," as she so often said, "by her great Redeemer," was her happy portion. The night of the 29th was a sleepless one, but without pain. In it she seemed to have given her a foretaste of her heavenly inheritance. In speaking to her children, she said : "I seemed to be taken an immeasurable distance from you (not that I loved you the less), and to be floating down the river of death. A new sense seemed given me of oneness with Christ and God, described in the words, 'I in them and Thou in me,

that they may be made perfect in one.' The breakers were all behind me;—before me there was not a ripple on the shore; how strange that I feared death!"

On the last morning of her life, a beloved cousin was admitted to her bedside; to whom she spoke for some time of the precious experience then granted her,—calmly and in her natural voice,—though often pausing for breath. The following memorandum, penned at the time, gives some account of this interview. "After kissing me she said, 'I wanted to tell thee that I have not needed thee, nor indeed any outward help (referring to a physical fear of dying expressed some months before,) the fear of death is so entirely taken away, and I seem to have passed over into what I can hardly tell. It is not rapture, neither do peace nor joy nor rest alone express it. It is just *perfect—perfect—perfect—*' Then as if taking a glance backward over her life, she acknowledged how much Divine support she had been favoured with, amid occasional outward trials and darkness. 'Now there is nothing but a sense of unutterable love—all love—such oneness—so entire, that it seems like living the 17th chapter of John. Again, referring to the sustaining and comforting sense of Divine love,

she cradled her arms, saying, 'He is carrying me like this, dear.'"

After this visit she sent messages of love, encouragement, or advice to different beloved ones, and evidently had more such remembrances on her mind, if time and strength had permitted their expression. Thus for a few hours, her heart full of love to God and man, she hovered on the verge of the new existence into which she was so gently ushered,—and, conscious and collected to the very last, with most of her children around her, quietly fell asleep on the afternoon of Fourth day, the 2nd of 4th month, 1874.

MARY BALLANS, 67 1 12 mo. 1873

Norwich. Widow of David Nainby Ballans.

JOHN BARKER, 73 22 11 mo. 1873

Kirby Moorside.

JOS. DOUBLEDAY BEAMISH, 77 13 1 mo. 1874

Sudbury, Suffolk.

RACHEL BECK, 71 20 2 mo. 1874

Stamford Hill, London. Widow of Richard Low Beck.

RICHARD BELL, 71 20 12 mo. 1873

Lucyville, Whitehouse, near Belfast. An Elder.

WILLIAM LANGTRY BELL, 58 27 6 mo. 1874

Thornhill, Knock, near Belfast. An Elder.

- CHRISTOPHER L. BELLOWS, 1 $\frac{1}{2}$ 21 2 mo. 1874
Sheephouse, near Gloucester. Son of Edward
 Forster and Sarah Elizabeth Bellows.
- HANNAH BELLOWS, 80 17 7 mo. 1874
Gloucester. Wife of William Lamb Bellows.
- JUDITH ANN BENNELL, 51 2 2 mo. 1874
Paddington. Wife of Henry J. Bennell.
- MARIA BENNELL, 44 24 2 mo. 1874
Hitchin. Daughter of Joseph Bennell.
- WILLIAM BENNETT, 63 28 1 mo. 1874
Stockport, Cheshire.
- JOHN BENTLEY, 65 18 12 mo. 1873
Bradford, Yorkshire.
- ESTHER BEST, 74 9 8 mo. 1874
Sedbergh. Wife of William Greenwood Best.
- MARY ANN BINNS, 57 24 12 mo. 1873
Redland, Bristol. Wife of Charles Binns.
- SARAH ANN BISHOP, 58 13 3 mo. 1874
Plymouth.
- DEBORAH BLAIR, 54 28 12 mo. 1873
Luckens, near Carlisle. Widow of John Blair.
- THOMAS WM. BOAKE, 66 15 7 mo. 1874
Bloomfield, Dublin. Son of Thomas and
 Hannah Boake.
- ALLEN BOARDMAN, 80 22 6 mo. 1874
Lostock, West Houghton, Lancashire.
- JOHN BOBIEAR, *Enniscorthy.* 57 7 1 mo. 1874

- ANN BOLTON, 91 22 3 mo. 1874
Penketh. Widow of Edward Bolton.
- BENJAMIN BOTTOMLEY, 61 24 5 mo, 1874
Wooldale, near Huddersfield.
- ARTHUR BOWMAN, '3 19 11 mo. 1873
One Ash, Derbyshire. Son of Ebenezer and
Hannah Bowman.
- ELIZABETH BOWMAN, 20 18 1 mo. 1874
Gee Cross, near Hyde. Wife of Sidney Bowman.
- ELIZABETH BRADY, 71 22 5 mo. 1874
Birmingham. Widow of Edward Foster Brady.
- CHARLES BRAGG, *Lintz Green.* 73 17 10 mo. 1874
- LAVINIA SALMON MURRAY BRAITHWAITE,
Wyersdale. 33 11 8 mo. 1874
Wife of Thomas Kilner Braithwaite.
- GEORGE BRANTINGHAM, 43 8 1 mo. 1874
Kinmuck, Aberdeen. Son of the late George
and Elizabeth Brantingham.
- ELIZABETH BROOK, 69 14 5 mo. 1874
Todmorden. Wife of William Brook.
- HANNAH BROWN, 56 21 5 mo. 1874
Bishopsgate Street, London. Widow of Richard
Brown.
- WILLIAM BRYANT, 70 24 7 mo. 1874
Surbiton. An Elder.
- THOMAS BURGESS, 75 9 10 mo. 1874
Wigston Grange, near Leicester. An Elder.

- ELLEN CAPPER, 54 23 12 mo. 1873
Milbrook. Wife of Mark Capper.
- MARK CAPPER, 62 28 7 mo. 1874
Milbrook, Southampton.
- JAMES CARROLL, *Cork.* 79 14 1 mo. 1874
- MARY CASSON, 21½ 30 7 mo. 1874
Thorne, Yorkshire. Daughter of John Calvert
 and the late Elizabeth Casson.

Not being of a strong bodily constitution, she appears to have been early taught in the school of Christ. Her illness was short. One of her companions writes: "Last week I only saw her in an evening, and fearing she would tire herself by talking, I generally persuaded her to be still. Her face as she lay was often lighted up by a beautiful smile, which I felt convinced was of Heaven, not of Earth. The Sunday before she died, I spent a few hours with her. She said, the doctor had told her she would not get better; and she did not feel unhappy, but thankful to her Heavenly Father for sparing her dear friends the pain of seeing her in constant suffering. She said, God had given her everything to make this life happy, the kindest and tenderest of relations and friends: and although she loved them dearly, she did not feel it hard now to give them up, because she simply wished to do cheerfully and

lovingly all that her dear Saviour had given her to do. She asked me to repeat any text on *trust*. I repeated John iii. 16. 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life,'—with others. She listened intently, and at the conclusion would say, 'that is beautiful;' or she would thank me and then remain silent, only moving her lips and raising her eyes, as if engaged in prayer. She said she had been in great pain during the night, and had asked Jesus to help her to bear it patiently; and strength seemed to be given her directly. Some one repeated a verse from the hymn, 'Safe in the arms of Jesus,' which brought a sweet and peaceful smile to her face, and I felt sure she knew from experience how blessed it is to belong entirely to Him. The night before she died, she told me her aunt had been speaking to her so beautifully about Jesus—she felt very happy. She was particularly fond of the lines,—

'Nothing in my hand I bring,
Simply to Thy Cross I cling.' "

To the above account from her kind visitor, a little more may be added. On the First-day of the week in which she died, she hardly thought

she should live through the day, but she felt Jesus near, helping her under the feeling of extreme weakness and sinking.

She had been very exemplary in attending Week-day Meetings, and it was her daily practice to read morning and evening from her own Bible. Her sister remarks: "I do not think she ever missed her favourite passages, 'Him that cometh unto me I will in no wise cast out,' and 'The blood of Jesus Christ, His Son, cleanseth from all sin.'" Her close was remarkably peaceful, her breathing gradually becoming shorter and shorter, until the spirit left its frail tenement, to join in the song of the redeemed for ever and ever.

ANNA MARIA CATCHPOOL, 41 1 3 mo. 1874

Kingsland, London. Wife of John Catchpool.

HANNAH CHARNLEY, 80 22 1 mo. 1874

Preston. Widow of Robert Charnley.

WILLIAM CHESOLDEN, 75 20 1 mo. 1874

Ipswich.

CHARLES CHIPCHASE, 39 13 2 mo. 1874

Cotharstone.

JAMES CHRISTY, 86 22 5 mo. 1874

Browning, near Chelmsford.

SARAH FOX CLARK, 81 30 3 mo. 1874

Plymouth.

- ALICE SUSAN CLARK, 6 1 6 mo. 1874
Doncaster. Daughter of Hannah and Richard
 Ecroyd Clark.
- MARY ANN CLARKE, 58 14 11 mo. 1873
Chatteris. An Elder. Wife of William Clarke.
- PHILIP CLAYTON, 29 17 8 mo. 1874
Northampton.
- JOHN CLEMESHA, *Hull.* 78 4 6 mo. 1874
- SOPHIA COLLINSON, 29 13 11 mo. 1872
Ipswich. Wife of Matthew Henry Collinson.
 (*Omitted last year.*)
- GEORGE COOK, 78 24 3 mo. 1874
Wellington in Somersetshire.
- THOMAS COPELAND, 76 16 7 mo. 1874
Olevedon, Somersetshire.
- RICHARD CORNISH, 76 26 8 mo. 1874
Redruth, Cornwall.
- MARGARET CROSFIELD, 72 7 12 mo. 1873
Lancaster.
- HANNAH CROSS, 81 27 5 mo. 1874
Colchester. An Elder. Widow of John Wain-
 wright Cross.

The declaration of our dear Redeemer,
 "Blessed are the pure in heart, for they shall
 see God,"—it is believed has been the happy
 experience of this aged Friend. Ever of a meek
 and quiet spirit, she gave evidence of that love

which "suffereth long and is kind, which thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." When near the close, she told those around her she was "only waiting—looking unto Jesus;" and that she could but praise and adore her Heavenly Father for all His great goodness to her through a long life.

SUSANNAH CRUICKSHANK, 54 26 8 mo. 1874
Glasgow. Widow of James Cruickshank.

JANE CUBBIDGE, 87 20 9 mo. 1874
Kelvedon, Essex.

HANNAH DALE, 14 2 1 mo. 1874
Great Ayton. Daughter of William Dale.

WILLIAM DARBYSHIRE, 62 4 11 mo. 1873
Pendleton, Manchester.

CATHERINE DAVEY, 82 2 6 mo. 1874
Leeds. Widow of Richard Davey.

JESSIE DELL, 84 9 11 mo. 1873
Paddington. Wife of Joseph Hagen Dell.

WILLIAM RAWBONN DELL, 70 10 5 mo. 1874
Croydon. A Minister.

William Rawbonn Dell was born at Earl's Colne in the County of Essex, and was blessed with the care of pious parents, who sought to train him in the nurture and admonition of the Lord. When about twenty-two years of age we find from his memoranda, he was also blessed

with the Christian care of many of the Friends amongst whom he resided. On one occasion he says, under date Second month, 12th, 1826, "Went up to John Gripper's, and spent an hour or two in the evening. This is truly pleasant to me to have such a friend, concerned for my good. May it be my increasing engagement to seek after more devotion of mind, and more watchfulness unto prayer." Again on the 16th of the same month, he writes, "I walked home with some friends. I think them increasingly free and sociable with me. I feel it a favour of which I am unworthy, that friends are so kind to me; it renders my path much more pleasant."

The following short extracts from his diary may show the state of his mind at this time.—Second mo., 17th, 1826. "I pray for help from above, to enable me to move on in the right way, to be given up with full purpose of heart and soul to obey the Lord in all things, to seek, not my own, but His glory."

Sixth mo., 18th. "Attended Essex Quarterly Meeting, at which Isaac Stephenson was present. My dear grandmother again stood forth to advocate the glorious cause of truth. Oh that I may more earnestly watch unto prayer, endeavouring to preserve a more waiting state, and cheerfully

submit to every dispensation of my Heavenly Father, that I may count all loss and dross, save the knowledge of Christ and Him crucified."

Seventh mo., 2nd, 1826, First-day. "This is indeed a most memorable day to me, and a very afflicting one too. I went to meeting as usual a little before the time, intending to call and see dear John Gripper, and lo! he was no more—my dearest friend is gone—he died last night soon after eleven o'clock. May I fervently pray to the Lord, that as He has in His own good pleasure been pleased to remove this, my dearest friend, so he may be pleased to guide me along the slippery path of life; and oh! that I may return to Bethel, and renew the covenant as at the first."

Seventh mo., 23rd. "We had a very solemn meeting this morning, though Satan is very busy in trying to overcome the desires after good; this afternoon he prevailed in keeping my mind very unsettled and wandering, so that but little good rose into dominion. * * * * *
What poor creatures we are, and so prone to err! I desire to be more engaged in watchfulness unto prayer."

It was about this time, and prior to his marriage, that he first bore testimony of his love

to his Saviour, by the utterance of a few words in our meetings for worship; and notwithstanding the cares attendant on the bringing up of a large family, it was his desire, through a long course of years, to occupy faithfully the gifts entrusted to him. He was acknowledged as a Minister in 1858.

His diligence in the Lord's service was remarkable, and he seemed always to live under an abiding concern that his day's work might keep pace with the day. He visited the meetings of Friends in many parts of England, and held many meetings with those not in profession with us. At one time he united with his friend Edward C. May in holding a series of meetings in the theatres in London; a service which yielded peace to his mind. He often spoke as feeling himself an unprofitable servant; but desiring to be faithful, he made business subservient to the calls of religious duty. At home and amongst his family, his conduct and conversation bore evidence of his desire to be a follower of a crucified Redeemer. His solicitude for the best welfare of his beloved children was often expressed in words; and he sought opportunities to bring home to their hearts truths which were so precious to himself.

About three years previous to his death he paid a religious visit to Friends in Ireland, and afterwards to the meetings in Scotland. His health was even then failing; and on his return home, he was unable from increasing weakness to give much attention to business. He still however frequently attended his own meeting; and his voice was often heard in prayer and praise. Throughout the whole of his illness, which was at times a very suffering one, he was kept in patience. He often prayed for the Lord's presence, and said he believed there was a mansion prepared for him, through the mercy of his Saviour. He continued to be deeply interested in everything connected with our Religious Society, and his love to his friends was unabated; he often said—"I love everybody."

Thus waiting and watching for the coming of his Lord, the summons, though it came at last in an unexpected moment, did not find him unprepared. After a quiet sleep, his spirit was gently released, without sigh or struggle, from the earthly tabernacle, and an admittance granted (as we believe) through redeeming love and mercy, into one of those mansions which the Lord hath prepared for them that love Him.

ELEANOR DELL, *Croydon*. 43 26 8 mo. 1874

Daughter of William R. and Elizabeth Dell.

BARBARA DICKINSON, 71 4 4 mo. 1874
Denby Dale by Huddersfield. Widow of Abraham
 Dickinson.

JAMES DICKINSON, *Dublin.* 70 12 6 mo. 1874

ANN DILWORTH, 85 12 5 mo. 1874
Calder Bridge. Widow of John Jackson
 Dilworth.

ELIZABETH DIXON, 55½ 20 12 mo. 1873
Bradford. Wife of James Dixon.

MARIA LOUISA DODSHON, 1½ 25 12 mo. 1873
Waterford. Daughter of Emma and the late
 John Dodshon.

ELLEN DODSHON, *Stockton,* 25 10 3 mo. 1874
 Daughter of John and Elizabeth Dodshon.

SARAH ANN DOEG, 60 31 5 mo. 1874
Stanwix, Carlisle. A Minister. Wife of Robert
 Doeg.

“Thou shalt go to all that I shall send thee,
 and whatsoever I shall command thee, thou shalt
 speak.” Jeremiah i, 7. This devoted servant
 of the Lord felt a call of this nature when but
 twenty-six years old, and in obedience thereto,
 had her work appointed her at home and abroad.
 Her noon-day labour was allotted among the
 Friends in Norway, and for a period of seven
 years she resided with her husband at Stavanger;
 during which time they were unitedly engaged

in gospel labour, not only in the place of their adopted home, but in largely visiting the people by sea and land, and over rugged mountains, nourishing and helping many small and scattered companies, in their search and apprehension of the spiritual nature and privileges of Christ's kingdom.

Sarah Ann Doeg was the daughter of John and Mary Squire, and was born at Tadlow, a village about twelve miles from Cambridge, on the 26th of Tenth month, 1813. In very early life she lost her mother, and about the age of twelve, her father. Her youthful training devolved upon her uncle and aunt, Lovell and Sarah Squire of Earith in Huntingdonshire. Her parents not being in membership with Friends, she was received into the Society with a view to being educated at Ackworth School; where she remained in training as a teacher of the girls. Many can speak of her loving Christian care in that capacity.

In 1836 she was married to Robert Doeg, then also a teacher at Ackworth. From the records of a private diary, which she kept to "stimulate her in the Christian race, and to keep her in the spirit of humble dependence," we learn much of her hidden and higher life:—the

growth of religion in her soul, and her first exercises in the ministry while yet in Yorkshire, her subsequent life in Cumberland, and afterwards her foreign services in Norway.

In 1838 she commemorates her birthday. "This day I am twenty-five years old. My mind has been deeply humbled in the retrospect of the past year. How many have been the mercies and blessings of my gracious Heavenly Father to His unworthy servant! But alas! what sins have I to deplore! what little progress have I made in the Christian course! It is my earnest desire to be found pressing forward toward the mark for the prize of our high calling."

Eleventh month, 1st, she writes: "Have still to lament the hardness and insensibility of my heart. At meeting to-day I was overcome with drowsiness, against which I did not strive so earnestly as I ought to have done: and he who watches for our weakness, knows too well where to attack us. O merciful Saviour! suffer me not to become a castaway. Thou knowest there are times when my soul ardently pants after Thee, and longs for greater holiness: but O the deceitfulness of sin! I feel that unless Thou art graciously pleased to hold me up, I

shall fall:—but in Thy hands I am safe. Make me wholly Thine. Form and fashion me according to Thy will.”

The drowsiness here spoken of arose from physical causes, but strict towards herself, she did not admit that excuse; and after long and prayerful efforts against it, she overcame this tendency.

Twelfth month, 18th, she says, “I have discovered of late a carping, judging disposition gaining ground upon me. Instead of seeking for the good qualities in my fellow creatures, I have been too ready to point out and expose their faults. How contrary this to the pure spirit of the gospel! O may I be more earnestly engaged, instead of looking for the mote in my brother’s eye, to cast out the beam in my own!”

Twelfth month, 31st. “The close of another year. Would that I could indeed honestly acknowledge *a year’s progress* in the Christian’s path. We have been abundantly blessed with temporal blessings, and mercifully dealt with in various ways. O gracious Father! be pleased to grant an increase of living faith and dedication of heart to Thee this coming year, should our lives be spared.”

In the Seventh month of 1839, she laments

not having expressed what was on her mind to speak in meeting. On reaching home she retired to her chamber, and earnestly entreated forgiveness for her disobedience, and strength in future. About six weeks after, a more trying duty was laid upon her, to write to the master and mistress of a public house on the disorders that were allowed among their customers; which produced a very angry visit from the mistress. Our dear friend was enabled to bear the storm calmly, though alone, and writes, "Thou knowest O Lord, the sincerity of my intentions, the result I desire to leave with Thee." At the Autumn Quarterly Meeting, she appears to have been strengthened in her secret exercises of mind by some remarks of Esther Seeböhm, who, after observing that we all have some place assigned us in the militant church, said, "it is of great importance for all to ascertain their duty and fulfil it. None must be idle, for that would be like the crew of a vessel slumbering when the ship was in imminent danger. At the same time, it would not do for the men to set themselves to work just as they pleased, for that would make confusion, and endanger the safety of the vessel. Nothing but a patient attention to the word of command, and a prompt fulfilment thereof, would be likely to steer the ship safely."

Near the close of the year, that increased "dedication of heart," which Sarah Ann Doeg had a year before prayed for, was given her, and the Lord's strength prevailed over her weakness. At the Monthly Meeting at Barnsley, held Twelfth month 29th, 1839, it appeared to be her duty in the Women's Meeting publicly to acknowledge the goodness of her Heavenly Father,—“fear not, I am with thee.” “I was made willing to submit,” she says, “but the pause of silence was so short, that I let the meeting break up. I felt almost overwhelmed. Just at this crisis, a message came from the Men's Meeting, requesting us to wait awhile. We then settled into solemn silence; and I could not but regard it as a fresh invitation not to quench the Spirit. I knelt, and though in a faltering voice uttered the following petition: ‘O most gracious and merciful God! I feel bound before I leave this place, to acknowledge that Thou art indeed a God hearing and answering prayer. Oh, be pleased more abundantly to pour out Thy spirit upon our Society, that there may yet be sons and daughters raised up among us, who shall be jealous for the honour of Thy great and excellent name.’”

In the course of 1840, our dear friend was led into further ministerial exercises, and

speaks of walking to Wakefield Meeting, eight miles, on a First-day afternoon, after attending meeting at Ackworth in the forenoon. On another occasion at Pontefract, though under a temptation not to engage in prayer, lest she should be appearing too often in that manner, she had faith given her for the service : and her faith was much confirmed by receiving a very kind letter from a friend, who acknowledged that after her offering in that meeting, he felt a ray of encouragement dawn upon his fettered mind. But the hand of Divine providence was now leading her to another sphere of labour ; in view of which she writes on the last day of the year the feelings of her heart, as follows : " I have often felt it a privilege to belong to York Quarterly Meeting, and the unwelcome truth that I must soon leave it, will sometimes cause sadness to come over my spirit. From my beloved friends in Yorkshire I have received unbounded kindness. May the Lord reward them abundantly ! "

In the second month of 1841, Robert and Sarah Ann Doeg removed from Ackworth to Wigton School, where the duties of housekeeper, under circumstances of no ordinary difficulty, devolved upon the latter. After a few weeks' experience in this new position, she writes :

"Last month we left our sweet home and our dear friends in Yorkshire, to enter on new and untried paths. Hitherto many have been our discouragements, some of which are known only to the great Searcher of hearts: but if they tend to our further purification, they will prove blessings in disguise. O Heavenly Father, thou knowest all our wants and weaknesses. Be pleased to administer to our necessities, as seemeth good in Thy sight. I do at times earnestly long that we may be made a blessing to this Institution, where I believe Thou, O Lord, hast called us to labour. Do Thou qualify us, and enable us to glorify Thee in our lives and conversation. Clothe us with humility as with a garment, and may all the praise and all the glory be Thine for ever."

They remained at Wigton rather more than four years, when they retired under the pressure of adverse and trying circumstances, and Robert Doeg commenced a school on his own account, in Carlisle, which neighbourhood was afterwards their *English* home.

Sarah Ann Doeg, still watchful and prayerful, was enabled under all difficulties to pursue her Christian course. In 1844 she writes, "O my dearest Heavenly Father! Thou hast been pleased measurably to stain in my view all

earthly possessions, and to create at times in my heart ardent desires after holiness and Thee, and the enjoyments of heaven. * * *

“To Jesus, the crown of my hope,
My soul is in haste to be gone.

* * *

“But why do I wish to be gone?
Do I seek from temptations to flee?
And shall I do nothing for One,
Who has once such a sufferer for me?”

Near the end of the same year, she records a day of heavenly rejoicing. “Eleventh month, 3rd. How have I been helped and sustained this day! praises, high praises to Israel's Shepherd, who still condescends at seasons sweetly to refresh even the least of His flock. May I be encouraged to trust and not be afraid, even though the waves and the billows may threaten to overwhelm: for ‘the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea.’ In our morning meeting I ventured on my knees on behalf of those prevented from assembling with us by sickness. Sweet peace followed, which in the afternoon was permitted, through adorable condescension, to flow as a river in that heart, which has of late known what it is to be ‘tossed with tempest

and not comforted.' O the sweetness of the calm, when it pleases our compassionate Saviour to arise and say, 'Peace, be still.'" The evening was spent in a religious visit to the poor people in the workhouse, and the whole day seemed full of the blessing of the Lord.

In a memorandum in 1846, she again speaks of the contriting influence of her Heavenly Father's love. "The query," she says, "was addressed to my inward ear, 'Lovest thou me?' to which my heart could in truth reply, 'yea, Lord, Thou knowest that I love Thee.' 'Feed my sheep,' said the same gentle intimation, and the language of my soul was, 'Give me food for them, for I have nothing of my own to set before them.'" Thus was she continually led to the source and head-spring of spiritual strength. In one meeting, she says, "the expression of my dear friend H. B. was brought before me; who, when asked on her deathbed if she would like some Christian minister sent for, to pray for her, replied, 'nay, if there be a God in Israel, I will seek Him for myself.'"

Being oppressed with domestic cares, owing to the illness of their servant, the following verses were brought home with instruction to her mind, with a prayer for faith practically to adopt them :

"What is it to cast the care upon God?
Is it to keep the *heaviest* load?

To lay some trifling weight aside?
Still taking thought for every hour,
As if the Lord's protecting power
Were still unknown, at least untried:

* * *

"Is this to cast the care upon God?—

"No! the believer doth not so.
As Shiloh's waters softly go,
He keeps his calm and even way.
No evil tidings doth he fear:
His heart is fixed, his God is near,
His strength is equal to his day."

Dependence upon God, and service for Him, became the frequent aspiration of her soul. She laments not having improved the conversation at a company invited to tea; at another time regrets dismissing the servants after the evening reading, without expressing her concern for their good. She had often asked for ability to minister to their spiritual benefit, and when the ability was given, she shrank from the duty.

A wider field of gospel labour was however opened for her and her dear husband. Asbjörn Kloster from Norway, then a youth, had been for some time a pupil in Robert Doeg's school at

Harraby Hill, with the view of acquiring an English education, to qualify himself as a teacher of Friends' children in his native country. The interest thus excited in the Norwegian friends, and a pressing invitation from this pupil, induced them in the summer of 1854 to visit Stavanger. Their intercourse with the Friends there, many of whom were, though "poor in this world, rich in faith," and simple-minded in their reception of the truth, issued in a drawing of heart on the part of the English visitors, to take up their abode among them. Many obstacles presented themselves, but all were gradually removed: and two years after, in 1856 they left their native land, and settled at STAVANGER in the outskirts of the town, on an elevation called *Kleven* (the Cliff).

The acquisition of the language was of course one of the first things to attend to: but there were several Norway Friends who had a competent knowledge of English; and with some of them as interpreters, Sarah Ann Doeg soon saw it her place, not only to use her ministerial gift at her new home, but many times to visit the little churches around. Most of these visits involved much exposure to weather in open boats, sitting for hours at times, under the inclemency of wind

and water. Yet all this she endured with much fortitude, and less suffering at the time than might have been anticipated, at least in the earlier years of her Norwegian life.

In most, if not all the places visited, meetings were held, not with Friends only, but with others also : and there is no doubt that her labours were blessed. Some of those who accompanied her had themselves gifts in the ministry, and the spreading of the Truth prospered. It was an opportune time for such labour. The period from 1850 to 1870 was marked by the largest accession to the members and adherents of the Society of Friends, known in that country :—and they were visited again and again, both from England and America. About the year 1860, there were some 360 who more or less regularly attended meetings, of whom more than one-third were recorded members. Notwithstanding frequent emigrations to America, the Society continued to increase. In Stavanger itself, 100 or upwards assembled every First-day, both in the forenoon and afternoon.

The first three years of Sarah Ann Doeg's residence in Norway, were largely occupied in travelling with her husband from place to place. Their first journey seems to have been across the

Bukke Fjord northwards, to SÓVDE, at the extremity of one of the smaller fjords opening from the main one. Our friend writes 8th mo., 10, 1856, "A memorable First-day spent with our dear friends in the country. We left Stavanger about one p.m. on Sixth-day, and were favoured to arrive at SÓvde about six o'clock the next evening, after travelling fifty miles or more in an open boat, (lodging at a house on the way.) Friends are very kind, but very poor; and the best accommodation they can offer is very indifferent. So when our breakfast was finished, we sought a retired place among the rocks for reading, &c., till meeting. Here I felt indeed somewhat 'like a pelican in the wilderness, or a sparrow alone upon the house top.' A sense of our lonely position, and what brought us here, came vividly before me, causing the tears to flow freely. We had a large gathering of poor people, many I believe of the Lord's poor; to whom He enabled two dear friends and my poor self to minister. The afternoon meeting was about as large as the forenoon, say 100 present. We left directly after meeting, and were favoured to reach Stavanger about seven the following evening with peaceful and thankful feelings. Blessed be Thy name, O Lord, Thou art indeed true to

Thy promise, to help those who call upon Thee."

In the following month they extended their journey to RÓLDAL : about eighty miles by land and water. Arriving late in the evening, the descent from the mountain in the dark was somewhat perilous, but they escaped with only a few falls and slight bruises. Seventh-day was occupied with visits to some Friends at their homes. In the evening a pretty large company assembled in one of the houses, and a favoured meeting was held, in which four of the party shared in the service. In the morning of First-day, "we went over the lake (six miles)" says the diary, "to another little colony professing with us. We had a solemn meeting. Precious *firstfruits* were offered on the Lord's altar, in praise and thanksgiving by our young friend T. S. Here I lost an opportunity of doing something for my Lord, by not pressing through difficulties to hold a public meeting in the afternoon, and felt the more tried by finding, when it was too late, another friend's mind was similarly impressed. We returned to an evening meeting at the other end of the lake : and after the meeting many stayed for religious conversation, so that it was past eleven before we could get to bed. Breakfasted at six o'clock the next morning ; and when we were ready for read-

ing, many others assembled; and notwithstanding my shortcomings, my gracious Lord opened a door for me at the footstool of mercy. Two others added something afterwards, and we prepared to depart." Several were saluted in gospel love as they ascended the mountain, "and then," continues the writer, "on my little horse, I ascended and descended the steeps with peaceful feelings. We did not arrive at Sand (near the entrance of that fjord) till almost midnight,—very weary all of us.—Off again next morning early. As we stood waiting for the boat, my mind was drawn in sympathy and love to a youth who had come with us, in obedience to 'the powers that be,' summoned to prepare for service as a soldier. One of our company asked him if he would be man's soldier, or a soldier of Jesus Christ? He turned away and wept. I endeavoured to encourage him to be faithful to his God, and not to fear man. (This young man afterwards cheerfully endured imprisonment in Bergen Castle for not serving.) We breakfasted in the boat. A chapter was read, and a very solemn silence followed. Precious was the canopy of love spread over us, as our boat lay at rest on the still waters of the Fjord: and on the bended knee I poured out my full heart in thanksgiving

and praise.—Towards evening we turned a little out of our course to see two Friends on the Island Randó. About nine p.m. the moon rose majestically over the hill tops. A fine breeze sprang up; and amidst aurora, sheet-lightning, and beautiful phosphorescence of the waves, we sailed peacefully home."

The first return of Sarah Ann Doeg's birthday after settling in Norway, was marked by a special manifestation of the people's love and Christian regard. "About thirty country Friends with ourselves," she says, "took tea at Endre and Marie Dahl's, and an instructive time we had together." The 29th and 30th chapters of Deuteronomy were read, and after one or two religious discourses, an improving familiar conversation on heavenly things was kept up for some time, till by degrees the company dispersed.

Among a people thus thirsting for religious instruction and fellowship, our friends found continual opportunities in private houses and public assemblies to labour for Christ. With the return of spring, we find them again on the move. In the Third month, 1857, S. A. Doeg records being at Trössem, accompanied by a native Friend who was clothed with gospel authority, and an able preacher. Here, and on their return by

water calling at a small island, the time was filled up with various exercises ; neighbours coming in, the Scriptures were read, and spiritual subjects made the topic of conversation, interspersed with reference to elucidatory texts. " It was a lively time, and the people seemed unwilling to depart."

In the Fourth month, she united in a visit to the rugged district of QVINNESDAL, in the south. " We had five public meetings," she says, " so crowded that it was impossible for the people to sit, and in some instances they could not all stand in the house, but pressed to the windows outside. We parted after one of these opportunities ; we to return to Stavanger, the others for further service among the mountains."

During the following month, another journey was made northwards to FINDÓ and the STAR ISLANDS. Sometimes faith and courage sank, then the promises, " I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of My righteousness," produced calm and confidence. Good meetings were gathered, the people coming in, in one instance for half-an-hour together, till the house was crowded, and four others besides our dear friend, ministered to the assembly :—after which a long row till midnight.

Other voyages and journeys occupied the summer of 1857, and even late in the year two were accomplished, though not without some danger. Approaching TEDNELAND in the Tenth month, and getting a little wrong in the dark, a feeling of fear arose, followed by a sweet sense of gratitude on their safe arrival, with the query inwardly suggested, "Canst thou doubt My kindness and My care?" and the answer rose, "Nay, Lord; Thou hast given me too many proofs of it for that." After a visit to STRANDSOGN (the parish of Strand) towards the end of the Eleventh month, the return voyage through wind and snow was severe, "the waves appearing at times as if they would really swallow us up, and many a wetting we got. I endeavoured," continues S. A. Doeg, "to cast all my care on the Lord, and my mind became tolerably calm, in the remembrance that we were in His hands whom winds and waves obey. I was more than once reminded of the text, 'Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them.'—Wet through and cold, we arrived home in safety, and surely our gratitude is due to the Lord, that no ill consequences to our health have ensued."

In the summer of 1858, an extensive voyage

along most of the broken coast of Norway was undertaken, in company with her husband, and their kind Christian fellow-labourer Endre Dahl, to the remote town of Tromsø in the Arctic Regions. The actual distance is 900 miles, but as the steamers called at many ports, some of them considerably within the fjords, as well as at the Lofoden Islands, the space travelled would be 1200 miles or upwards. The journey took nine days, including delays.

Tromsø had been previously visited by James Backhouse and Lindley Murray Hoag in 1853. Some years after that, a remarkable religious movement took place, from the preaching of one *Lammas* from Skien in the South of Norway: and what was called *The Free Church* was established, renouncing the ritualism so prevalent among the Lutherans. Some members went further than their brethren, and met after the manner of Friends: in fact they were called Quakers.

So jealous were the Elders of the Free Church of the presence of these Friends from Stavanger, that they dissuaded their members from any intercourse with them: yet though the door for public meetings was thus closed alike by Lutherans and the followers of Lammas,

many private interviews were had, and the little company of Friends met every evening for reading the Holy Scriptures and for religious fellowship. Endre Dahl returning home, the English Friends concluded after solemn conference to remain for awhile. Sarah Ann Doeg felt this separation keenly, but was impressed with the text, "Ye shall not go out in haste, &c.," and cast her care and burden on the Lord. A few days after, they called on a member of the *Free Church*, who received them with openness. Several others came in, and they stayed tea. Afterwards they had a chapter read, and both our Friends were enabled to address them in the Norsk language, to the tendering of their hearts together. "We could indeed acknowledge (say they) that the Lord was with us of a truth." Various other meetings and calls were made, and in a few weeks they found themselves again at their Stavanger home, their cup running over with the Divine consolations.

The labours of three summers were however followed by sickness, under which Sarah Ann Doeg was brought very low, and confined to bed; but, pleading the merits of her adorable Redeemer, found "an anchor to the soul, both sure and steadfast." She was however raised up

again: if not to make long and fatiguing journeys, yet enabled with her dear husband still to work for her Saviour in the field to which He had called them. From time to time, many of those whom they had sought out in the islands and mountains, renewed their Christian fellowship with them in their own home; and they had the evidence that their work and their sacrifices were owned by Him who is Head of the Church, and divideth His gifts to every one severally as He will.

At the end of 1859, our dear friend and her husband paid a visit of some months to their native land. On their passage from Stavanger they encountered a very severe storm. "Landed (she writes) at Christiansand on the 7th of Eleventh month, with thankful hearts for preservation from the perils of the deep." * * So furious and alarming was the tempest, that she says, "I prayed earnestly again and again, that if consistent with the Lord's will, the storm might abate, and we be preserved from a watery grave. But it felt to me as if there was no entrance for my prayer: and the query was darted through my mind—'Art thou a Christian? if thou art, what hast thou to fear? what will it matter, whether thou find a watery grave, or die in thy bed? If thou art a child of God, He will receive

thee for His Son's sake, and the change will be to thee unspeakably glorious.'—I thought I *was* a child of God ; I knew that I *desired to be* one : but I could not come to that perfect willingness either to live or to die,—the ability to say from the heart, 'Thy will, O Lord, not mine, be done,' that I wished for. And now my gracious God has given me 'my life for a prey : '—O that it may be renewedly devoted to His service ! ”

While in England our dear friend had a painful attack of sciatica: and though restored from the active effects of this complaint, other consequences were afterwards exhibited, which ended in permanent debility. With fluctuating health, she remained another three years and-a-half resident in Stavanger. She had a seven weeks' confinement to her room in the winter of 1860-1; and an attack of rheumatic fever at the end of 1862, so severe, that for three months she was unable to dress herself without assistance. The disease settled in her knees: but when partially restored, “I live in hope (she said) that my good and gracious Lord, who has done so much for me, will yet enable me to go up to the assembly of His people, and praise His holy name once more on the bended knee, who is worthy, worthy, everlastingly worthy.” This

request was granted. But her journeyings up and down to see her friends, and "to impart to them some spiritual gift," were over; yet when others were going on such errands, her spirit went with them in fervent prayer.

It is believed the social influence that Sarah Ann Doeg exercised during her residence in Norway was of great service, as well as her deep religious exercises, and her feeling sympathy. Always unselfish, she would spend and be spent to promote either the physical, moral, or religious improvement of others; especially in a country, where the poverty and necessities of the humbler classes originated frequent visits to their houses of a benevolent character, in which she often endeavoured to direct attention to higher concerns. Her knowledge of Homœopathic medicine was much valued. At one time she had on her list the names of about 100 patients: and when at home, she regularly set aside an hour or two every morning in attending to them. Her practice was attended with some instances of remarkable success, and the gratitude of the poor people was touching. "Would that I were equally grateful," she would say, "to my Heavenly Father for His many gifts to me."

She finally returned to England in the

summer of 1863. But the rheumatic gout with which she was afflicted was incurable. For some years she suffered great pain in the joints, limbs and fingers, till they became stiffened, so as to render her helpless. For a time she could feed herself with difficulty, but this eventually failed. Just enough muscular action remained in the hand, to enable her to write with a pencil placed between the fingers, and only three days before her death she wrote in this way to one of her friends.

Those who had the privilege of visiting her in her long affliction and helplessness, can surely never forget the pattern of Christian tranquillity, the bright and sunny cheerfulness, and even vivacity of mind she exhibited; giving evidence of that peace the world cannot give or take away, of that rest that remaineth for the people of God, of the everlasting arm that can support in all weakness. On the 25th of Fourth month, 1870, she made the following memorandum:—"While sitting alone this morning, my heart was sweetly humbled and contrited by a sense of my Heavenly Father's love. So sweet and so precious was the sense of nearness and communion with Him whom my soul loveth, that all seemed for a time absorbed in the longing desire, '*Abide with me.*'"

•

Oh, how utterly unworthy I am to be thus remembered, and visited with the 'dayspring from on high!' for truly I often feel myself comparable to the barren field, or the withered branch."

The above was written at Hightown near Haltwhistle, where she had gone a second time to be under the care of John Hurman, at his establishment for invalids; from whose Christian kindness and treatment she derived more benefit than from any other means that had been tried. She remained many months each time, and in a small degree recovered the use of some of her limbs: though her helplessness returned when she came home. She was however able at times to be wheeled out on a fine day in a Bath chair, and occasionally to go to meetings, where her voice was still heard in testimony or in prayer, to the edification of her friends.

The last fatal attack of illness was short. After little more than two nights and the intervening day, she closed her eyes in peace with no apparent pain, not the slightest motion, not a sigh,—so calmly. the precise moment could not be ascertained.

MARY HANNAH DOUGILL, 29 6 8 mo. 1874
Almondbury near Huddersfield. Daughter of
John and Mary Dougill.

- ROBERT CHAPMAN DOYLE, 31 2 4 mo. 1874
Carrick on Suir, Tipperary.
- JOSEPH DREWRY, 5 2 5 mo. 1874
Fleetwood. Son of William and Ann Drewry.
- GEORGE DYMOND, 45 4 11 mo. 1873
Birmingham.
- MARIA EDWARDS, 82 10 2 mo. 1874
Colthouse, near Hawkshead, Windermere.
- ELIZABETH ELIOTT, 26 2 5 mo. 1874
Plymouth. Daughter of Samuel and Jane Eliott.
- JOSEPH HENRY ELLIS, 42 25 4 mo. 1874
Stoneleigh, near Leicester.
- JOHN EVANS, M.D., 68 15 9 mo. 1873
Bray, County Wicklow.
- MARY EVANS, 77 29 1 mo. 1874
Sidcot. Widow of John Evans of Warwick.
- FRANCES REBECCA EVERETT, 62 12 3 mo. 1874
East Harling, Norfolk. Wife of John Everett.
- MARY FAREN, 18 29 6 mo. 1874
Ballymacurret, Belfast. Daughter of Joseph and Elizabeth Faren.
- ANTHONY ROGERS FEWSTER, 83 20 11 mo. 1873
Nailsworth. A Minister.
- GODFREY FISHER, 10 16 1 mo. 1874
Bray, County Wicklow. Son of Thomas White and Eliza C. Fisher.

MARY FLETCHER, <i>Leigh.</i>	72 25 10 mo. 1874
MARY FLOUNDERS, <i>Liverpool.</i> An Elder. Widow of Jonathan Flounders.	83 19 2 mo. 1874
MARY FORSTER, <i>Tottenham.</i> An Elder.	87 24 2 mo. 1873
ROBERT FORSTER, <i>Tottenham.</i> An Elder.	81 11 10 mo. 1873
ANNE FORSTER,	76 14 10 mo. 1873

We here record the names of three more of the Forsters of Tottenham, all removed in the year 1873, and all in their respective spheres "rich in good works." "They rest from their labours, and their works do follow them." And we may believe they are of those, to whom the the Son of Man from the throne of His glory will say, "Come, ye blessed of My Father, * * * for I was a stranger, and ye took Me in,—I was sick and in prison, and ye ministered unto Me."

MARY FORSTER.

A short though suffering illness, occasioned by an accident, terminated the life of this beloved and honoured one. The striking humility and simplicity of her character would have made her shrink from the thought of being brought before her friends in this way, and yet it seems due to the many by whom she was so beloved, that

some little tribute of this kind should be given.

From early life she loved and honoured her Saviour. "Ye are not your own; for ye are bought with a price," seemed indelibly marked on her heart; and thus the fruits of the Spirit were brought forth in no common degree. Possessing a large and well cultivated mind, with great benevolence, she was able to enjoy the many interests of the Christian's life; so that whilst firmly attached to the principles of the Society of Friends, and occupying for very many years the station of Elder, a position in which she was greatly valued, her experience was, that some differences of religious views need not separate true Christians from one another. Both as regarded relative and domestic ties, as well as an enlarged sphere of action, her time and talents were remarkably devoted to the service and help of others. At an early age her character was so matured, that she was her brother Josiah Forster's very helpful companion when he commenced his school at Southgate; a school at that day of high standing. She undertook the sole domestic management of this establishment, and was loved and valued by those with whom she was associated.

For more than twenty years her home was

with some dear relatives at Plymouth; one of them deeply attached to her thus writes of that period of her life :—" I am truly glad to be allowed to add my tribute of most affectionate remembrance of those years, when the course of our lives ran side by side. Of the blessing she was to us, who dwelt with her under the same roof, it is difficult to say enough, nor is it easy fully to write of her unselfishness, her benevolence, her affection, her works of faith and labours of love, of her cheerfulness, and her lively appreciation of the good and the beautiful, thus carrying out the Apostolic rule—' Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—think on these things.' In the circle around us, and it was large then, she was deeply valued and greatly beloved. In the families of which it was composed, the name of Mary Forster was as a household word, cherished at the time, cherished after she was withdrawn from amongst them, cherished I doubt not still by the few survivors of that once large and happily united circle."

During that time, and after her return to her home at Tottenham in 1834, her sympathies were especially called forth for those who had fallen into vice and misery, and she was thus ready to

unite with others in the great work of visiting and helping *female prisoners*; and to the latest period of her life her heart was still in the work. She never seemed to enjoy life more than when engaged in works of benevolence, and would most cheerfully bear physical suffering to do so, when her natural strength was declining.

It was on the Fourteenth of Second month, 1873, that the sad accident occurred, which occasioned severe injury to the hip. Her sufferings from the first were very great; but when at any time relieved, she was always ready to speak of it, saying, "Now I am comfortable"—"Yes, very; I have no pain"—"I have had some sleep"—with other grateful expressions.

Very sweet and patient was her spirit throughout this most touching illness; and in the last conflict it was evident to those around her, that our gracious Lord was near to sustain and comfort her. To this most precious assurance, she more than once assented, saying, "Oh, yes;" "yes"—and seemed comforted with texts of Holy Scripture, and a few hymns that were occasionally repeated, asking for them, and desiring that we would pray for her; more than once she said, "it cannot be long." Oh, the sweet smile, that was on the countenance when the last breath

was drawn,—did seem to tell that the joys of heaven were hers. It was on the 24th of Second month, 1873, about seven o'clock in the morning, that she was called away to be “for ever with the Lord.”

One of her relations, looking back now over long past years, says, “with regard to my dear cousin Mary Forster, I might almost say, ‘I thank my God on every remembrance of thee.’”

ROBERT FORSTER.

In reviewing the active Christian course of this much valued Friend, we are reminded of our Saviour's answer to the enquiring scribe, recorded with slight variation in three of the Evangelists, that the first of all the commandments is, to love the Lord thy God with all thy heart and strength and mind ; and the second is like unto it, namely, thou shalt love thy neighbour as thyself. It appears to have been his early aim and prayer, to walk in the way of these great commandments. His affections were very strong, and for his parents he maintained a reverential love and honour. Especially did he strive to comfort and cheer them in their declining days. His love and kindness were not however limited to merely family ties, but he learnt the great lesson of evangelical benevolence ; that every man is a brother,

and everyone we find in trouble a neighbour, to share our love and aid.

He was born in the year 1792, and at the age of nineteen, we find the following thoughts occupying his mind:—10th mo., 1811. “Walked over to Wembley and back (about twenty-six miles) to attend to business. During such lonesome walks, while the mind is lifted up to contemplation, I am often led with astonishment to admire the beauteous works of God’s creation; and can frequently cry aloud to the Lord, and praise His boundless love thus displayed, in allotting to His creature, man, such numberless unmerited mercies.”

The year following, 1812, his mind is much impressed with the noble and pious exertions of many of his countrymen, in support of the British and Foreign Bible Society, and “earnestly do I crave (he writes) of Almighty God His blessing on their endeavours. Should any opportunity offer for my assisting in any way this noble work, I hope to spare no pains, but *readily do what I can*, be it ever so small.” At this period the Bible Society was beginning to extend its operations, though its annual income was only one-sixth of what it is now. The memorandum was followed by a prayer; “O Thou who art my God, my

Father, and my Friend, be pleased more and more clearly to shew Thy Divine will concerning me. Enable me, when I read the Holy Scriptures, clearly to discern the true meaning, that by Thy assistance I may lead a life conformable thereto, that I may grow in grace, and increase in favour more and more with Thee, hoping for mercy and salvation at the last day, through the mediation of the dear Redeemer. Into Thy hands, O Lord, I commit myself."

While however his brother Josiah was led to throw his energies for many years into the executive work of the Bible Society, Robert Forster, with like industry and perseverance, enlisted himself in the work of the *British and Foreign School Society*. At the age of twenty, he writes from the schoolroom, Tottenham, on the first opening of the Boys' Lancasterian School, which he had taken a great part in establishing : "I record with pleasure the satisfaction I have this morning felt in registering the boys for school. We have received eighty. The parents express great thankfulness ; and I hope both they and their children will have cause to bless the day, on which so good a work was begun, and that the Lord may regard it for good ; into whose hands I desire to commit the work."

As we find it now, his observing mind even then, soon came in contact with the great enemy of the improvement contemplated. 21st of 8th mo., 1814. "I see almost daily with increasing sorrow the evil effects of drunkenness! and what misery the public houses occasion! While the labourer is spending his hard-earned wages, how his family are suffering at home, not only the want of proper support; but by the baneful effects of such evil doings, the poor children's morals are laid waste! * * *The evil is enormous, its effects are terrible and destructive.* It is indeed high time that some steps were taken to remove this growing and crying sin!"

Side by side with active Christian labour, we find the practice of private devotion. "My heart is overflowing with love, (25th of 9th mo., 1841)—fervent are my desires for the happiness and well-being of my fellow-creatures. I long that all may come to the knowledge of the truth, and be saved. My heart is led tenderly to sympathize with those who suffer, from whatever cause; and I long that the consolations of the gospel may abound. Religion is the cure for every wound which sin inflicts: it is the healing balm for every sorrow which God permits. O God! quicken in me, I pray Thee, yet more love to Thee, and more

devotedness to the interests of mankind. O redeem me from the love of earthly things: enable me to live loose to the world and its entangling cares: and setting my affections on heaven, may I know my heart and treasure to be there."

His untiring industry in the cause of popular education is very cordially acknowledged by the committee of the British and Foreign School Society, on the occasion of his death. They say: "Mr. Robert Forster joined the committee in the year 1817, and from the very first took a most unusual interest in the work of the society. He soon became distinguished above others, by the regularity of his attendance, being scarcely ever absent; by his incessant labours; and by the almost enthusiastic attachment to the great principle of freedom of conscience, in connexion with *Scriptural* education for all. During the fifty-six years that his name was on the list of the committee, he was, until laid aside by illness, unsparing in the dedication of his time and strength to the service of the society,—a service which was to him not a toil, but a joy. * * His advocacy of it, both personally and by correspondence, was unwearied. For many years, in times of depression and trial, he seemed to be

essential to the Institution. He was the referee in every difficulty, and always ready to take his full share both of labour and responsibility." * *

We may add to the above remarkable testimony, that Robert Forster was a hearty and diligent fellow-labourer in the work of the Anti-Slavery Society, and faithful to the many calls upon his time and energy in connection with the Society of Friends. He was for many years an Elder and a member of the Meeting for sufferings: and was especially distinguished by his feeling and kind encouragement to all in trouble, and particularly to young men. Yet by wisely redeeming the time, his active philanthropy had full play, while fully engaged in his ordinary business.

After passing the age of sixty, he reviews his standing. 12th mo., 1852. "The day is far spent, the evening of life has commenced. Already I have entered the seventh decade of years. Very solemn have been my feelings in viewing the past, present, and future! O Lord! so teach me to number my days, that I may apply my heart unto wisdom. I feel some ability to adopt the language, 'I have none in heaven but Thee, O Lord! and none on earth that I desire in comparison of Thee.' O Lord! under a feeling sense

of manifold sins of omission and commission, I would humbly ask Thy forgiveness for the sake of Jesus Christ, my dear Saviour. Grant, O Lord, Thy constraining and restraining grace may be with me ; that, being kept from the evil workings of a heart prone to sin, I may be daily devoted to Thy service. Grant that I may love Thee with increased earnestness and fervour, and be found manifesting my love by keeping Thy commandments, and loving my fellow-men as myself. O blessed Jesus ! Thou art touched with a feeling of my infirmities : succour me, I pray Thee, in every time of need."

For the last several years, Robert Forster was much withdrawn from public life, under a gradual decline of the mental powers, and much physical weakness, which was considerably increased by an injury in the back. All this was very affecting to behold ; but it was instructive and comforting to witness his great patience and cheerful submission. Full of love to all, his was an atmosphere of peace : and it was very evident that he, who had in his day of vigour prayed for constraining and restraining grace, was now upheld and comforted to the end, by the Saviour's sustaining grace also. " God is love : and he who dwelleth in love, dwelleth in God, and God in him." (1 John, iv. 16.)

ANNE FORSTER.

It is with a sense of personal bereavement to very many, far and near, as well as to her beloved surviving sisters, that some record is given of this precious Friend, who was indeed *a light* in her own home, and in the village in which she lived for so many years; and a centre of love and sympathy to a large circle of Friends. To those who knew her intimately, there was a charm in her gentle manners and sweet countenance, and a felt power of sustaining help in her deep sympathy and faithful unchanging friendship, especially in seasons of trial and affliction.

Her *kindness to those suffering from illness* was one channel in which her Christian sympathy often flowed. She was unwearied in her efforts to devise means to alleviate their sufferings, and by kind and loving words to soothe and cheer those, who were experiencing the many trials which are so often the portion of the invalid. Thus her removal is felt to be a great loss to many suffering ones.

Much of her time and talents were cheerfully spent in benevolent efforts to relieve the poor, and to educate the ignorant; and in seeking to elevate this class of society, both morally and spiritually. She was diligent in her labours of

love. The duty of rightly using the passing hours as they fly, and of redeeming the time, seemed ever on her mind, even from very early life. Thus did she afford a practical lesson of obedience to the Apostolic precept, "Not slothful in business, fervent in spirit, serving the Lord."

Her Christian character was more evinced by her daily actions and habitual feelings, than by much expression in words. But the sweet savour of her gentle and loving spirit, and the records contained in her private journals, evince a truly exercised mind, concerned to press forward in the Christian life, for the prize of the high calling of God in Christ Jesus.

Her life latterly was much bound up with that of her beloved brother, Robert Forster, especially when his state of health made him very dependent on the watchful and soothing attentions of his sisters. Her heart yearned towards him, when feeble and declining, with peculiar tenderness; and when suddenly at last, in his case, the silver cord of life was loosed, and the golden bowl was broken, it seemed as if her work on earth was ended.

She survived the shock of his sudden release only a very few days. She was taken ill the same afternoon that he fell asleep. No alarm

was felt at first on her account ; but her strength rapidly failed with no power to rally. So gently and quietly did she sink into the arms of her Saviour, that it could hardly be perceived when she drew her last breath. Her countenance, as lovely in death as it had been in life, did indeed seem to bear the impress of that unspeakable joy into which she had entered : and truly " she being dead, yet speaketh."

" Bright and silvery is the light

Her footsteps leave behind ;

Where shall we find again a heart,

So tender, true, and kind ?

She leaves a blank, none else can fill

To us still lingering here !

But in yon world of light and love,

She finds a kindred sphere !

For there, with all the ransomed host,

Washed in their Saviour's blood,

She sings the song of praise to Christ,

Who brought them home to God ! "

MARIAN FOX, 2½ 5 4 mo. 1873
Shortland, New Zealand. Daughter of Alexander Fox.

ALFRED FOX, *Falmouth.* 79 23 5 mo. 1874

JOSEPH FRANCE, *Retford.* 76 20 9 mo. 1874

ANNE FRANK, 63 21 1 mo. 1874

Clevedon. A Minister. Wife of John Frank.

This dear Friend was the second daughter of the late Samuel and Elizabeth Capper, and was born at Nursteed near Devizes in the year 1810. When she was about ten years of age, her parents removed to Bristol, where she continued to reside with them until her marriage.

Anne Frank was accustomed to trace her earliest religious impressions to the instruction and example of a young woman Friend, Mary Andrews (afterwards Prideaux,) who was governess in the family. These impressions were strengthened in her youthful mind by observing the Christian walk of her dear father; to whose religious care for his family and for the labourers on his farm, she often referred in after life. During her early childhood she was a frequent visitor at her maternal grandfather's, Joseph Naish of Congresbury, for whose consistent character and conduct she ever retained a high esteem. She was a dutiful child, and her behaviour in the large family circle was peculiarly marked by unselfishness; but as she grew in years, the pleasures of the imagination obtained for a time an inordinate hold on her mind and affections. In some verses, dated 1830, she has recorded in vivid language

the zest with which she had pursued and enjoyed the ideal, to the comparative neglect of what was real and important. The same lines witness, however, that she had been enabled to make the surrender required of her in this respect; and thenceforth, it is believed, she sought without reserve to be an humble follower of her Lord and Saviour.

In the year 1837 she was deprived by death of her dear sister Rebecca Kidd; who was next in age to herself, and to whom she was warmly attached. The humble but unshaken trust in the love and mercy of her Redeemer, and the calm resignation evinced by this dying wife and mother, made a deep impression on her sister, as well as on others of the family.

In the following year Anne Capper became the wife of John Frank of Bristol, and shortly afterwards removed to Thornbury, on her husband's taking to an established school there. In 1847 they removed to Sidcot School, of which they had been appointed master and mistress. At both these schools, the conscientious and unselfish way in which Anne Frank discharged the arduous duties of her position, secured her the love and esteem of the children.

In the year 1843, whilst residing at Thorn-

bury, she first spoke in a meeting for worship. Her gift gradually enlarged, and she was recorded as a Minister after her removal to Sidcot. The memoranda she has left evince a warm desire to be faithful, either by speaking or by remaining silent, as it was felt to be her duty. On six or seven occasions, she obtained minutes from her Monthly Meeting for religious service from home: and in this she was sometimes the companion of Emma Simpson of Melksham, to whom she felt closely united in Christian fellowship.

On again settling at Bristol with her husband in 1852, she received a minute, liberating her to accompany her dear father in the Tent Meetings which he was about to hold in Somersetshire. She had attended about half of the twenty-three held that summer, to the mutual comfort of both father and daughter, when she felt it her place to return home, to attend on her dear brother Thomas S. Capper, who had come back from a voyage, undertaken for the benefit of his health, in an advanced stage of pulmonary consumption. In about three weeks he was suddenly removed by hemorrhage; and in about the same time afterwards, her beloved and honoured father suddenly expired in the Meeting House at Weston-super-Mare, just after taking his seat.

These solemn events could not but be deeply affecting to Anne Frank, and for a time her health appeared to suffer from the acuteness of her feelings. But a state of resignation was granted her, and with it an abiding desire to walk in faith and obedience. Under date of First month, 31st, 1853, she thus writes :—"To-morrow my dearest father's testimony comes before the Monthly Meeting. * * May I settle down in earnest, humble, quiet, constant endeavour to be found in my duty; not seeking to be anything or nothing, but simply to follow what I believe to be right. May I often turn to those dear departed ones, whose chief desire was, I believe, to be found doing their Lord's will! 'Teach me to do Thy will, and lead me in a plain path because of mine enemies.' "

In 1856 her husband's father, Arnee Frank, then nearly ninety years of age, was left a widower, and came to reside with his son in Bristol. It was felt a great pleasure by his daughter-in-law, to minister to the comfort of this aged disciple for the last two years of his life, and to witness in his case the triumph of faith over the accumulated infirmities of the earthly tabernacle. She was indeed a truly 'loving member of her family circle, and ever desirous

of contributing to the comfort and welfare of its various branches. She was much with her sister Martha, wife of Richard Kidd of Bristol, at different periods of her protracted illness, and in 1868 witnessed her departure in humble reliance on her Saviour. In the following spring her dear mother, to whom she had been a tenderly affectionate daughter, was also removed by death.

In the different places where her lot was cast, Anne Frank always manifested a Christian interest for those who came under her notice, especially such as belonged to the labouring classes. In 1865 she paid a visit in Christian love to the labourers at Potterne Farm near Devizes, once occupied by her father. A satisfactory religious meeting was held with them; and in the following year, with one or two other Friends, she visited many of the poor people in their cottages. In the same year, 1866, feeling a special attraction towards the poorer inhabitants of Horfield near Bristol, she made a good many calls among them; and in 1870, believing herself afresh drawn in the same direction, had several Cottage Meetings in the village.

Before entering on the closing scenes of her life, it may be well to advert to the memoranda which she made from time to time, almost solely

it would appear, for her own edification :—which show that, most gentle and tender as she was towards others, she judged *herself* very strictly ; and her estimate of her own conduct and character was widely different from that formed by her relatives and friends. It may be that she dwelt on her own deficiencies more than was meet ; but this never precluded an humble trust in the love and mercy of her God and Redeemer, nor was it allowed to prevent her entering on any service to which she felt His call.

The following may suitably claim a place in our *Annual Monitor* :—

1858. “It comes to me with a comforting sense of the love and mercy of Him who cares for us all, that Christ has said, ‘there is no man who has left house or parents or children, &c., for My sake and the gospel’s, who shall not receive manifold more in the present life, and in the world to come life everlasting.’ ‘*For my sake.*’ O to be enabled to put this first of all. Then all other things will come right. And although it may be in a very small and very humble way, yet if we are permitted to feel that He, the Saviour, is with us, and to look forward to that ‘world to come’ in hope of a place of rest through His forgiveness and love, it is more than sufficient—‘life everlasting!’”

1863. "At the Monthly Meeting at Melksham. Both at Calne and Melksham I spoke several times, and also was favoured, I hope, in prayer. I trust I was careful not to exceed, and feel as though I had been preserved." * * *

1870. "My illness has brought all my near relations frequently in view; desiring that we may pray for each other as we are enabled, and that our different trials may be blessed to us:—also that we may seek for help to be patient, remembering the love of the Lord Jesus. * * * '*Then all the disciples forsook Him and fled.*' Let nothing daunt us, if we can humbly trust that He who laid down His life and suffered so unutterably for us—forsaken even in nature's last extremity—is graciously pleased in His love to chasten, for the blessed purpose of refining us. 'I have refined thee, but not with silver, I have chosen thee in the furnace of affliction.' I wish to thank my God and Saviour for *my* afflictions, believing they have been for my profit, and would have been much more so, if I had been more sensible of my daily shortcomings. Real illness greatly alters the whole aspect of things. We are shown and feel something more of our own unworthiness, and constant need of the overshadowing love of Him who died for us; and of the glory and

blessedness of that rest, to obtain which for us He laid down His life for our sins—yea, the sins of the whole world.”

Anne Frank's health had been but feeble for many years; and during the last six of her life she was subject to fits of an epileptic character. These were not however so violent or frequent as to render unlikely a considerable prolongation of life; and in 1873 her husband removed to Clevedon, in the hope that the pure sea air and comparative quietude of that place would exert a favourable influence on her health and strength. For a short time this seemed to be the case; but a tumour soon made its appearance, which was pronounced to be cancerous and incurable; but no agitation was shown by the dear sufferer on the medical opinion being made known to her. A few days subsequently, after a paroxysm of pain, she remarked what a consolation it was, to recollect that all these things were under the control of One who was “too wise to err—too good to be unkind;” adding almost immediately, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.”

Tenth month, 20th, 1873. She spoke of having been favoured with spiritual refreshment during a time of wakefulness and debility in the

night, quoting the words, "Teach me to do Thy will, for Thou art my God : Thy spirit is good ; lead me into the land of uprightness ;" and afterwards offering a short prayer for preservation and support.

25th. She observed that "man's extremity is God's opportunity," and that she had experienced it, in having texts of Scripture presented to her mind with greater power and impressiveness than when in comparative health.

Twelfth month, 2nd. In the midst of great pain, which continued for hours together, she repeated the former portion of the 46th Psalm, "God is our refuge and strength," and some time afterwards, Newton's hymn, beginning,—

"One there is above all others."

7th. In the night or early morning she was heard weeping, and on being asked whether she was in great pain, she answered "No:" adding, "What a rejoicing if I am prepared for that glorious and holy city!" She went to meeting for the last time this morning, and though suffering much pain for the first half-hour or so, was enabled to deliver an impressive address.

12th. She observed to her husband that she did not feel called upon to express much, but that her strength was, as she hoped, "in quietness and

confidence." Her feeling was not that of ecstasy; yet she had a hope that for Christ's sake, her sins were forgiven her, and she should be permitted to pass through the pearl gates into the city. In the evening, after suffering much pain, she prayed very beautifully, supplicating towards the close that if parted, the work of grace and preparation might be carried on in the survivor, and that both might meet hereafter in the heavenly city.

20th. To a kind and pious neighbour who called on her, she spoke very clearly and fully of her trust in her God and Redeemer, and of the blessed hope, with which she was at times favoured, of joining many whom she had known and loved on earth, as well as *all* true believers, in the kingdom of peace and purity. She referred to the love and mercy which had been shown them, and the encouragement this had been to herself; quoting the words, "Thou art my God, and I will praise Thee; my Father's God, and I will exalt Thee."

24th. Whilst in great pain she prayed much as follows:—"Thou only canst help, O God. Vain is the help of man. Thou art my hiding place. O, I beg of Thee to continue Thy mercies to me. I have nothing to bring but unworthiness—

nothing but exceeding need—nothing to plead but the merits of my adorable Saviour. I ask not that my sufferings should be speedily ended, for Thou hast shown me that they are for my purification. I ask not that they should be removed, but that they may be sanctified. I thank Thee, I praise and adore Thee, for the rejoicing hope, that there is a state of happiness in store for me when they are ended.” In the evening she had read to her one of the accounts in the *Annual Monitor*, just issued,—also a hymn, and the 48th Psalm, which came in course; and she was then helped upstairs, for the last time. Before she lay down, a profuse bleeding took place, which so reduced her that she kept her bed from that time to the close.

Twelfth month, 31st. She dictated a letter to a beloved cousin, who had been suddenly deprived by death of an affectionate husband; from which the following is an extract:—“I wish, my dear cousin, to express my tender sympathy in thy deep and affecting bereavement, but I believe thou wilt be supported by God, who has been near thee in many troubles. I am nearing the eternal world, and those whom I have loved in life are nearer and dearer. May the Lord support thee, keep thee and sustain thee in passing

the few remaining years that may be allotted to thee here. Thy kindness and tenderness in my affliction has been very grateful to both of us. The Lord is leading us: He is instructing us; and blessed be His name, He is, I believe, preparing us for His heavenly kingdom. I praise and bless His high and holy name, and the name of our blessed and holy Redeemer, and commit and commend both thee and myself to His care and keeping. . . . Jesus is all-sufficient. He is strength in weakness, riches in poverty, and a present help in every needful time. Let us endeavour to repose on Him. He is the friend that sticketh closer than a brother. Farewell, my dear cousin, in the Lord!"

First month, 5th, 1874. Her husband and a sister-in-law being present, she said, "Help me to be thankful." Then after awhile, "I don't know the number—I can't express it to you—but there is a glorious company of those I have known—on the other side of the river—and I have a blessed hope that I shall join them."

6th. She enquired if she had been delirious, "because," she said, "though my suffering is great, I wish always to acknowledge the goodness and tender mercy of our God."

First mo. 7th. To a brother and sister who

came from Bristol to take leave of her, she said at intervals, "Oh! if I should be permitted to enter the heavenly city!" "I desire to praise, and glorify, and magnify His name." "This is the time for discovering the truth." It was answered, "Yes, the same truth thou hast always believed in,—the Saviour;" when she rejoined, "But I did not *realize* it as I do now." She also expressed a hope, as she had done before, that her death might prove a blessing to survivors.

During the fortnight that followed, there remained but very little power of articulation, and most of her time was passed in sleep; it being necessary to give an anodyne frequently. Just after taking it on the 17th, she attempted to pray aloud;—but the only two expressions that could be gathered were, "In Thy abounding mercy,"—and "that it may be sanctified."

The powers of nature continued to decline, and on the morning of the 20th she fell into a sleep from which she did not rouse, but gently passed away about seven o'clock on the following morning. "Blessed are the dead that die in the Lord."

ELIZABETH FREEMAN, 70 20 1 mo. 1874

Bath. Wife of William Freeman.

RICHARD GARDNER, *Leeds.* 71 14 10 mo. 1874

ELIZABETH GELDART, <i>Everton, Liverpool.</i>	90	12	1 mo.	1874
CHARLES GILPIN, M.P., <i>Redford Square, London.</i>	59	8	9 mo.	1874
SUSANNAH GOLDSBURY, <i>Needham Market.</i>	56	30	1 mo.	1874
ELIZABETH GREGG, <i>Witney, Oxon. Widow of Francis Gregg.</i>	75	5	11 mo.	1873
FORSTER HENRY GREEN, <i>Derryvolgie, Belfast. Son of Forster and Mary Green.</i>	25	9	2 mo.	1874
JOHN GREENALL, <i>Preston.</i>	69	26	5 mo.	1874
HANNAH GREEVE, <i>Grange, Ireland. Widow of William Greeve.</i>	82	27	5 mo.	1874
SARAH GRIMSHAW, <i>Rawdon.</i>	72	21	4 mo.	1874
ANNA WATSON GRUBB, <i>Surbiton. A Minister. Widow of Samuel Grubb.</i>	71	7	3 mo.	1874
JANE GRUNDY, <i>West Houghton, near Leigh, Lancashire.</i>	65	21	7 mo.	1874
MARY HALFORD, <i>Stoke Newington. Wife of William Frederick Halford.</i>	70	15	2 mo.	1874
BENJAMIN HALL, <i>Grange-over-Sands, Lancashire.</i>	62	17	3 mo.	1874
JOHN HALLAM, <i>Bishop Auckland. An Elder.</i>	72	27	11 mo.	1873

JAMES HALLIDAY,	56	30	12 mo.	1872	<i>Whalley Range, Manchester.</i>
JOHN HAMMOND, <i>Bristol.</i>	88	17	11 mo.	1873	
WILLIAM HANDLEY,	73	28	11 mo.	1873	<i>Brigflatts, Sedbergh. An Elder.</i>
ELIZABETH HARE,	91	24	1 mo.	1874	<i>Newcastle. Widow of John Hare.</i>
MARY CAROLINE HARE,	17½	15	5 mo.	1874	<i>Darlington. Daughter of Samuel and Caroline Hare.</i>
WILLIAM HARGREAVES,	70	23	5 mo.	1874	<i>Sheffield. An Elder.</i>
MARY HARRIS,	69	13	1 mo.	1874	<i>Sibford Ferris. Widow of John Harris.</i>
MARIA HARRIS, <i>Waterford.</i>	71	11	3 mo.	1874	
LYDIA HARRIS, <i>Peckham.</i>	84	28	8 mo.	1874	
LOUISA MARIA HARRISON,	27	1	11 mo.	1873	<i>Kendal. Wife of James Harrison.</i>
DANIEL HARRISON,	78	16	12 mo.	1873	<i>Beckenham.</i>
JOHN HARRISSON,	73	1	12 mo.	1873	<i>Rayne, Bocking, Essex.</i>
SARAH HARRISSON,	67	5	8 mo.	1874	<i>Rayne. Widow of John Harrisson.</i>
MARIA HAUGHTON,	32	12	9 mo.	1874	<i>Scotby. Wife of Joseph Haughton, and daughter of Henry E. Robson.</i>

MARY HAWORTH, *Todmorden*. 53 6 11 mo. 1878

MARY JANE HAYDOCK, 30 11 3 mo. 1874

Cabra, in County Tyrone.

ELIZA HEWITT, 75 5 6 mo. 1874

Mullalelis, Richhill. A Minister.

This dear Friend died suddenly, falling down speechless while engaged in her household affairs, and surviving only about seventeen hours. For the last three years, failing health had prevented her from getting out to meetings; though it was her practice, during the time of meeting, to retire and wait upon the Lord in her own room.

MATTHEW HEYES, 34 22 5 mo. 1874

Atherton, near Leigh, Lancashire.

ANN HICKS, 76 11 6 mo. 1874

Chelmsford. Widow of Henry Hicks.

ANN CLARISSA DOROTHEA HILLS,

Sudbury. 68 27 9 mo. 1874

Widow of Benjamin Hills.

SARAH HINTON, *Plymouth*. 66 1 8 mo. 1878

Wife of Charles Fox Hinton. (*See last year.*)

She died at Clifton after a long, and at times very suffering illness,—borne with great patience and Christian fortitude. Her loss is deeply mourned by her nearest connexions, and regretted by the numerous friends and neighbours who had partaken of her ever-flowing sympathy;—

which from a very early age was a marked feature in her character. It is believed by those who fondly cherish her memory, that she was one of whom it may be said, "her witness is in heaven, and her record is on high," although not conspicuously known on earth: they can with humble gratitude give thanks to God, in the belief that He has given her the victory, through Jesus Christ our Lord, to whom for ever be all the praise!

ELLEN HODGKIN, 22 13 9 mo. 1874
Lewes. Daughter of John and Elizabeth Hodgkin.

JOSEPH HOLMES, 72 16 8 mo. 1873
Cotherstone. An Elder. (*See last year.*)

Those words of the 37th Psalm, "the steps of a good man are ordered of the Lord," seem to be applicable to the experience of this departed Friend. Born in 1801 at Frickley, an obscure village between Ackworth and Doncaster, of humble but worthy parents, he possessed in the outset few external advantages: and his mother, for whose memory he entertained a deep filial regard, died when he was only seven years old. He was employed in farm labour till sent to Ackworth School, where he stayed two years; and was then apprenticed as a grocer to a relation

in Sunderland. In this situation his good conduct won the regard of his master and mistress; which was afterwards proved by the latter, on her deathbed, commending her surviving children to his kindness and care.

At the close of his apprenticeship, with a little assistance from his master, he was enabled to commence business in a small way without drawing on his parents; and success attended his efforts. His feet were afterwards directed, as he believed by the leading of a kind Providence, to the city of Durham. Here, although a member of a very small meeting of Friends, his upright Christian conduct gained the respect of all with whom he came in contact: and for many years he did much to uphold that little meeting under no small discouragement. In his business transactions he was scrupulously upright, irrespective of any practices of the trade; and by strict economy in his personal expenses, he always had a little to spare for others. He felt that his settling in Durham, although he was much isolated from his friends in religious communion, was blessed to him both temporally and spiritually: and as a citizen he was diligent in aiding, as far as he could, various objects of philanthropy and public utility.

At length Durham Meeting of Friends dwindled away. First it ceased to be a "Preparative Meeting:" then the Week-day Meetings were given up, afterwards those on First-day afternoons; and eventually it was discontinued altogether, the last meeting being held on First-day, in the week of Joseph Holmes's removal from the city.

Our dear friend retired from business about twenty-three years before his death, and in 1859 took up his abode in the village of Cotherstone, having previously married Abigail Longstaff. Here he enjoyed much earthly happiness in the society of a beloved partner, and found agreeable occupation in his garden, and in attending to Meeting concerns and the affairs of the village. He delighted in hospitality, was permitted to reap in his retirement the reward of his faithful and upright conduct through the previous stages of life, and was much respected by the members of his own Quarterly Meeting. He filled the office of an Elder in the Monthly Meeting of Darlington, and greatly valued the privilege of attending meetings for worship; making an effort when from home to return in time, to unite with his friends in these opportunities as they came in course. He was a total abstainer from intoxicating

liquors for forty years, kind but quiet and unostentatious in his charities to the poor, and diligent up to his death in endeavouring to diffuse religious truth by the distribution of tracts. He had for some years carried on a Reading Meeting on the First-day afternoon for the poor people in a neighbouring hamlet.

His death was very sudden : although there is evidence that he had intimations which had not been disregarded by him, of such an event. He fell down on the pavement while walking with his wife, and expired on the spot. He had often remarked to her, that we ought so to live as to be prepared to die whenever the summons should come,—as if each day might be the last. No dying words attested his belief and confidence in Christ; but we cannot doubt that his faith and hope were built on this sure foundation. One of the Durham papers recording the death of their former fellow citizen, bore public testimony to his worth, as one who was “familiar to every one in the city, and generally respected for his sterling rectitude and uprightness,” concluding with these words : “his character for unsullied integrity was unimpeachable.” But perhaps few persons were less desirous of shining before their fellow-men : yet genuine Christianity cannot be

altogether hid. It is not as a light concealed under a bushel, but a candle set on a candlestick, that others may see the light in one way or another. "By their fruits ye shall know them." The Christian graces are manifest; men observe the contrast between the believer and the worldling; and our Father in Heaven is glorified thereby.

ANNIE HOLMES, 21 21 1 mo. 1874

Gateshead. Daughter of William Henry and Mary Jane Holmes.

AMELIA MARY HOLMES, 69 17 7 mo. 1874

Derby. Widow of Samuel Holmes.

GEORGE HOOPER, *Everton.* 42 8 2 mo. 1874

MARGARET HOPE, 64 3 5 mo. 1874

Fleetwood. Wife of Samuel Hope.

CAROLINE HOPKINS, 66 19 4 mo. 1874

Scarbro'. A Minister. Wife of Henry Hopkins.

"Let nothing be said about me, for there is nothing to say,—except a sinner saved by grace," were the words of this dear Friend about ten days before her death. But she would have been thankful, if any weak or weary one should be encouraged by her experience, to trust in that grace which did indeed prove sufficient for her, and that strength which was made perfect in her weakness.

For many years she suffered much from feeble health and great weakness of the nervous system ; which often prevented her realizing the Christian's privilege of rejoicing in the Lord. In 1864 she wrote thus to her sister, Priscilla Green : " Oh ! that patience may have its perfect work ! " The words of our blessed Saviour have at times presented themselves with a little comfort, " But she hath washed My feet with tears ; " and when hearing of others' joy in believing, the language has arisen, " What is that to thee ? follow thou Me ! " Two years later she wrote, " I do sometimes hope that what would seem to be unbelieving fears are in great measure owing to physical depression ; my cruel enemy taking advantage of bodily weakness to distress and cast me down. For there are moments of humble trust in a Saviour's love inexpressibly precious, when I could almost say, I could not ask for more on earth ; and yet how soon I am again (as I think Job has it) ' plunged in the ditch. ' " During the last ten years of her life, when weak sight and failing health left little ability for ordinary occupations, she was almost constantly employed in making up garments for the very poor in London. She often spoke of this occupation, as having been quite as much benefit to herself, as to the

recipients of her handiwork. The following letter is in allusion to this: "This morning my chest of work has been sent off for London. I think I have felt a little thankful at having been enabled to do this little, for those in so much suffering. * * * And oh! if this little work, some of which has been done in great weakness, may but be regarded as one of 'lowly love,' it will be of His mercy who careth for all the wants of His creatures."

Soon after recovering from a severe accession of illness in the spring of 1870, she wrote thus to one of her nieces: "Sometimes I too can tell of His goodness and mercy, but it is often a low time; the nerves being of course still very weak (though so much better) may have much to do with it; * * * but I have been again and again helped to look away to Him who bore our sins; and I trust He helps me to seem bright, even when the waves of conflict rise high. Thy allusion to intercessory prayer is precious. I do not know what I should have done without it; it does so help one's self, does it not? Oh! do pray for me, that I may learn aright the lessons designed in my being thus far raised up!" Under date Fifth month, 29th, 1870, she wrote as follows: "Though things present seem often to

hinder, trouble and perplex, yet if they are not able to separate from His love (and we are assured they shall not be) no trial of faith and patience will be too much. * * * Surely I have abundant cause to trust the mercy, which upholds in great extremity one of the weakest and most unworthy."

In the early spring of the present year our dear friend's physical sufferings greatly increased ; and in the Second month her medical attendant informed her family, that he felt the case had assumed a very grave aspect. On hearing this she was very calm ; and throughout the two months during which her suffering was prolonged, it was very striking to witness the perfect serenity and brightness, with which one who was naturally of a timid shrinking disposition looked forward to death. The morning after she was informed of the probable issue of her illness, she told her daughter that in answer to prayer she had had more sleep ; adding, " I have been so comfortable since I woke, I don't know when I have been so happy." On the 4th of Fourth month an old friend called to take leave of her, and she spoke to her earnestly of " not having a *rag of her own* to trust to." The next day after a time of severe suffering she said, " I have no cause to complain,

far otherwise; I have far more than I deserve." A few days later she said, "Can this freedom from distress and anxiety be what is spoken of in the text, 'When He giveth quietness, who then can make trouble?'"

As the end drew near, the pain grew more violent and overpowering; but with very little exception she retained full consciousness, and was always calm and bright. To a niece who was with her she said, "The furnace has to be heated *very hot* before the image is clearly reflected." Often she spoke of there being "no pain *there*, no sickness *there*." On the afternoon of the 18th, whilst in very severe suffering, her moans ceased: while she said very emphatically, "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them." On First-day, the 19th, all conscious suffering seemed over; and that afternoon her beloved ones were able to give thanks, that she had entered through the pearl gates to be "for ever with the Lord."

SARAH HORNE, *Torquay*. 62 20 5 mo. 1874

Wife of Thomas B. Horne.

CHARLES HORSNAILL, 71 30 7 mo. 1874

Canterbury. An Elder.

REBECCA HOWELL, 74 10 11 mo. 1873

Birmingham.

RICHARD T. HOWITT,	32	13	3 mo.	1874
<i>Heanor, Derby.</i> Son of Tantom Howitt.				
ELIZABETH HUNT,	83	2	4 mo.	1874
<i>Bristol.</i> A Minister. Widow of Henry Hunt.				
SARAH HUNTER, <i>Skipton.</i>	52	5	9 mo.	1874
ABIGAIL IRWIN, <i>Carlisle.</i>	65	5	8 mo.	1874
FRANCES ELIZABETH JACKSON,	15	12	2 mo.	1874
<i>Bolton.</i> Died at Ackworth.				

Frances Elizabeth Jackson, daughter of Shadrach and Elizabeth Jackson of Bolton in Lancashire, was sent to Ackworth School in the summer of 1868, and throughout her school life was noticeable for her great vivacity and impulsiveness of character. She possessed good natural abilities, and was a general favourite with her young companions. But in the winter of 1871, she had an attack of whooping cough, which appears to have laid the foundation of disease of the heart, the ultimate cause of her death. She went home at that time for some weeks; and after her return appears, from various memorandums in a little book found after her decease, to have become increasingly open to religious impressions. In the Eleventh month of 1872, she speaks of a visit from a Friend, who had a religious meeting with the first class of girls, and says, "I felt that I was nearly converted for a few minutes,

but then I was as far off as ever. Oh, I do wish I was a child of God * * I don't understand what I have to pray for properly, but Jesus will show me if I ask Him." She says "they all knelt down in prayer, and she wept, but was afraid it did not do her any good, she was such a naughty girl:" and adds, "may my Heavenly Father help me."

Within the last twelve months of her life, her character seems to have matured. While sitting with others round the schoolroom fire one First-day evening, the question was asked, if any of them were to die that night, could they say they were prepared? to which Fanny replied, she thought she could say *yes*: adding that once when sitting in silence in meeting, an inward voice seemed to tell her that her sins were forgiven: and since that she had been quite happy. This precious visitation is noticed in her diary, First month, 17th, 1873: "A great change seems to have come over me since I wrote anything in this little book. My Heavenly Father has spoken peace to my soul. I feel happy now: * * * what a loving Father He is, to answer my prayers so soon!" She was much interested with a farewell visit from S. and S. Clemes to their Ackworth friends, and with hearing Samuel Clemes ask

that they would pray for them in their future labours in Madagascar; and adds, "I *have* prayed that their labours may be blessed."

Writing Third month, 19th, on her fourteenth birthday, which proved to be her last, she says: "I mean to try to be a better girl this year with God's blessing; but I am so careless!" About this time she speaks of happy meetings with three of her schoolfellows, seeking for Divine help; and while sensible at times of unwatchfulness, she was led on various occasions to pray for help not to speak evil of others, to obey her teachers, to do to others as she would be done by.

Eleventh month, 10th. When reminded by one of her teachers, that the eye of the Lord was upon her, and she must try to do right and please Him, she writes: "And I will try, O Father! help me. Thou knowest how hard it is for me to do what is right: but help me, and make me love Thee more."

Near the end of the year she was much impressed by attending the funeral of a Friend, both at the graveside and in meeting. "It ought to teach us, (she says) to watch and pray, for we know not when the Son of Man cometh. * * O strengthen my faith and love, my Father, and

enable me not to forget the lesson Thou sendest, in taking one and another of Thy children to Thyself. Amen."

Her last memorandum was on the last day of 1873. On the girls in her class being asked to think over what had happened during the year, she says, "I prayed to be more faithful, and to love my Saviour more. O my Father, make me wholly Thine, for I feel that Thou hast been drawing me to Thyself; but Satan often gets the victory, and I fall. O make me love Thee so much that I shall hate sin, and make me a better girl next year for Thy dear Son's sake. Amen." This is followed by a "*prayer for meetings*." "Recal my wandering thoughts, O Lord, when assembled with others to sit in solemn silence before Thee."

Though like other girls not without faults, yet it is manifest she was, as she sought after it, visited by the Holy Spirit, and from time to time brought nearer to her Heavenly Father, through the redeeming love of Christ her Saviour.

Her last illness of only a few weeks assumed many changes. Sometimes she was able to sit up for hours, and was particularly cheerful on the 11th of Second month, tripping lightly from one room to another in preparation for her ex-

pected departure from school ; but the following morning, when about to get up, she was suddenly seized with great difficulty of breathing, and in a quarter of an hour was no more. She stood the first girl in the school :—her friends were all anticipating her return home, when as in a moment she was taken to the better home above.

MARIA JACKSON, *Hoddesdon*. 80 9 3 mo. 1874

Widow of Robert Jackson of York.

ELIZABETH JACOB, 72 23 8 mo. 1874

Waterford.

MARY JENKIN, *Redruth*. 80 11 6 mo. 1874

An Elder. Widow of Alfred Jenkin.

ANNA JOHNSON, 80 26 12 mo. 1873

Dree Hill, County Tyrone. Wife of John Johnson.

This dear Friend was much beloved by the little circle of her friends, being herself of a loving cheerful spirit. Having sought the Lord in her youth, He revealed Himself to her *then* as her Saviour ; and her faith and hope in Him were steadfast during the course of a long life, sustaining her under many trials. Her sweet resignation to the Divine will was often instructive during times of close proving, wherein her affectionate feelings were sorely tried :—four of her children having been removed from her by death.

Never is she remembered by those who had daily opportunities of seeing her, to have murmured under these bitter trials, and yet her feelings as a mother were exquisitely tender. But she is well remembered, while the tears rolled down her face, to have uttered the language of thanksgiving and praise. Indeed such was the frequent clothing of her spirit. Even when her bodily suffering was great, she often spoke of the goodness of the Lord, saying, "It is wonderful." Only a week or so before the end, she surprised her friends, after being apparently unable to speak for some time, by repeating very sweetly a portion of the 103rd Psalm: "Bless the Lord O my soul, and all that is within me, bless His holy name." Again and again she was heard to say "Saviour:" also, "Glory be to the Father and to the Son! Glory, Glory!" She bore her sufferings with much patience, often asking help of the Lord, and never failing to return thanks for relief when it was given. On one occasion, previous to her last illness, during a time of much weakness a friend said to her, "If it should be the Lord's will to take thee, I believe He will have a place prepared for thee," to which she replied, "I have not a doubt of it." The same friend writes, "Her disposition to give thanks never alters." When the

end came it was so peaceful that those present could almost say—

“The gates of Pearl for her were moved
So gently from their portal,
That those who watched her scarcely knew
When she became immortal.”

The following verses found in her own handwriting among the last she had copied, seemed indeed like “*A voice from heaven* :”—

“I shine in the light of God,
His likeness stamps my brow ;
Through the Shadow of Death my feet have trod,
And I reign in Glory now.”

From the “Annual Monitor” for 1858, p. 207.

JOSEPH JONES, *Hereford*. 70 25 10 mo. 1873

JOHN JONES, *Ruthin*. 75 27 6 mo. 1874

John Jones was born in the neighbourhood of Ruthin, North Wales, in the Ninth month of 1798. His mother was a pious and energetic woman ; and his father a clever active man, but was induced by the war-spirit so prevalent in those times, to enlist into the Marines ; leaving a young family almost entirely dependent on the care and exertions of their mother. But the “God of the fatherless” was with her in the hour of trouble, enabling her to train up her four

children carefully ; who were early instructed in the forms and doctrines of the Established Church. Being lineally descended from a family of " Welsh Bards," the subject of this memoir had a natural talent for music ; and while yet of tender years was taught to perform on the Triple Welsh Harp. Following the example of his father, he also enlisted ; and this rash step on the part of her eldest son was a heartfelt grief to his mother, who followed the boyish recruit to Chester : where the sight of her tears, and the good advice she gave him at parting, had a powerful effect on his future character. The soldiers' march to London (walking thirty miles a day) was trying and wearisome ; but his naturally cheerful disposition overcame all difficulties. On account of his skill as a musician, he was entered into the band, and drafted on board a man-of-war. Notwithstanding these adverse influences he was at times favoured with visitations of Divine love, and an ardent longing to know more of the only true God, and Jesus Christ our one Mediator and Redeemer. Under powerful exercise of mind he would, when leisure permitted, take his Bible, and go into some obscure part of the vessel to read and pray ; and frequently had to endure the taunts and scoffing jests of his thoughtless comrades. It was a

subject for thankfulness with him in after life, that during his nine years of military service in actual war-time, he had never been called into action; and was thus spared the bitterness of thinking that he had actually taken the life of any of his fellow-creatures. For when his ship returned from the East Indies, calling at St. Helena, they found the disturber of the peace of Europe in captivity there—and peace prevailing at home. He found no difficulty in obtaining a soldier's furlough to visit his parents, who were then comfortably established in business in his native town: his father having received an honourable discharge after the declaration of Peace.

About the year 1821—22, John Jones was much drawn towards the views of Friends. His only sister, who still survives him, was then living in a Friend's family at Hereford; where his brother, the late Joseph Jones, also established himself in business; and both had been received into membership. Intercourse with his beloved relatives, and the subsequent thoughtful perusal of the writings of Friends, coupled with his own strong convictions, determined him to leave the service. But there was some difficulty attending this step. He was obliged to pay a heavy sum

to obtain his discharge, and to find two substitutes. He was not yet favoured with that light, which in after years showed him, that what was wrong for himself to follow, it must also be wrong for him to lay upon others as his substitutes. He applied to the Admiralty Board, found the requisite money and men, and was set at liberty ; fervently thanking the kind Providence that had preserved him through many perils.

About the year 1823 he returned to his native town, and commenced business as a grocer, married, and had a family of seven children, five of whom survive him. At this period, he was under much tender religious feeling, and would often wander alone in the fields and lanes of the beautiful Vale of Clwyd, giving himself up to silent meditation and prayer,—

“ Steal from the throng to haunts untrod,
And hold communion there with God.”

There was then a family of Friends living on the farm of Garthgynan near Ruthin, and with them he was accustomed to sit down for worship on First-days, and this continued till the Bancroft family emigrated to America. About 1826 or 27, himself and two of his sons were received into membership by the Friends of Hardshaw West Monthly Meeting. John Jones

steadily maintained his position as a plain, consistent, conscientious Friend, though alone in his religious profession ; and became widely known in North Wales as "*the Quaker*." Having entered on a religious life through Christ the door, and yielded himself unreservedly to the will and requirements of his Lord and Master while yet in the full vigour of manhood, he was enabled to take up his Cross, gently answering those who questioned his course, " I have peace in so doing." The giving up of music was a hard task ; for it seemed like the rending asunder of part of his nature : yet he felt it right for him not only to give up the use of it, but to destroy his valuable and favourite instrument. He made his religious convictions the rule in performing his civil duties. He would not vote at elections from interest, but on principle ; which led to the remark from those with whom he did not unite, that they could make nothing of "*the Quaker*," for he carried his conscience with him everywhere. He took an active part in providing unsectarian education for the poor, and was ardent in the Temperance movement. To draw young men from the public-house, he promoted the formation of a Reading Society : and his horse and conveyance were always at service to fetch

lecturers and others, on any public occasion connected with the cause.

In the First month of 1837, he suffered a great affliction by the death of his wife, leaving him with a family of six young children. But in the following year he entered again into marriage with Mary Hattersley of Liverpool, who proved a true helpmeet, and was well qualified to assist in bringing up his family. With a view of being near a Friends' Meeting, he removed to Chester, but on the death of his father in 1842, returned to Ruthin: and was often a great help to Friends travelling in the ministry, being always ready to join them as guide and interpreter. Ruthin being an assize town, he was often summoned on juries, and called to bear his public testimony against taking oaths: and often did his fellow-townsmen witness the spoiling of his goods, which were seized and sold in the Market Place, for his conscientious scruples in refusing to pay Church-rates. For many years he maintained with his own family a meeting for Divine worship; at first in a hired room, but latterly in his own house. One aged person, who had long been accustomed to sit alone, endeavouring to worship in "Spirit and in truth," would walk regularly from Denbigh and back, a distance of sixteen

miles, every First-day, for the sake of sitting in silence with the small company in Ruthin. A person once remarking to John Jones that he ought to go to hear Mr. —, as he was such a powerful minister, he replied, "I go to his Master, to the Fountain Head, for myself." He was remarkable for good nature, and simplicity of soul, tempered with much humour and anecdote, which rippled charmingly through his conversation.

As his sons grew up to manhood, three of them emigrated to Australia, where his youngest son made a remarkably peaceful close, sending across the ocean a precious message of his dying love to his dear parents, brother and sisters. In the year 1866 John Jones removed with his wife to Great Ayton, Yorkshire, where they lived for six years, much enjoying the privilege of regularly attending meetings, and of general intercourse with Friends. In the summer of 1871, our friend wrote to his younger brother at Ruthin: "Now be ready, for we are drawing nearer the river;" and in a very few weeks afterwards that beloved brother was suddenly seized with paralysis, and called away. Just as this event happened John Jones also had a stroke of the same disease, which slightly injured his left side. A second seizure in 1872 was attended with more serious results; and

his beloved wife dying about this time, the family thought a return to his native air would be best for him. The coming back to Ruthin seemed quite to revive him with the long cherished associations of his old Welsh home. He was able to take little walks daily, which he evidently much enjoyed: and the sitting down in silence in his own house on First-days, in conjunction with his daughters, was continued up to his decease.

The death of Joseph Jones of Hereford in 10th mo. 1873, forcibly reminded him that the days of his pilgrimage were also numbered. Writing to his sons in Australia, he said, I must now "hold fast that which I have, lest any man take away my crown." Rev. iii. 11. His sight and hearing were wonderfully spared to the last. He had an old Welsh Testament, which formerly belonged to Robert Whitaker of Ackworth; and out of this "treasured volume" he would often read to those about him the precious words of Holy Writ, in the expressive language of his native tongue. Some two months before his decease, he was seized with the third paralytic stroke. One day after this, he read in the *British Friend* the account of Sybil Jones' saying to the captain of the ship, "that death was to her but the opening of the portals of immortal glory." Next

morning he said to his daughter, "I dreamt of dying last night." "Well, father," was the reply, "how didst thou feel in the prospect of the great change?" "Oh! I had no fear," he answered, "I felt like Sybil Jones." The day before his death, his daughter read again to him the last messages of filial affection from his youngest son who died in Australia, as follows: "Tell father, that before I died I often used to think of him, and have done so for years. And I always thought with great satisfaction of the beneficial influence his life, example, and words had on the minds of his children. Tell him that I was very thankful, that I was brought up as a member of the Society of Friends, and that I considered his yielding to God in his youth had been greatly blessed both to him and to his family: and although we shall not meet again on earth, I believe we shall meet in heaven.

"The last message from his affectionate son,—
who died in the full assurance of forgiveness,
through the atonement made for him by Jesus
Christ our Saviour. Amen."

The dying father could not speak, but was quite conscious of all, and his eyes followed the reader through every word. On Seventh-day, Sixth month, 27th, an attack of apoplexy came on, and

after a brief sharp struggle, life was extinct. The arrangements for his interment were carried out after the manner of Friends, according to his express wishes: and the remains were laid in the burying ground that formerly belonged to the English Independent Congregation at Ruthin. As the funeral passed through the little town shops were closed and business suspended, as a token of esteem and respect from his fellow-townsmen. Those nearest and dearest, who witnessed his calm and peaceful departure, are comforted in the assurance that "he fell asleep in Jesus," in the blessed hope of life eternal, and of a glorious union with God's redeemed.

REBECCA JUXON, 81 31 3 mo. 1874

Birmingham.

HANNAH KAY, 56 13 11 mo. 1873

Wakefield. Wife of Charles Kay.

ANN ISABEL KAYE, 29 1 12 mo. 1873

Ackworth. Wife of Walter J. Kaye.

THOMAS KENDRICK, *Chatteris.* 85 17 8 mo. 1874

MARY KERR, 78 28 3 mo. 1874

Drummond, County Tyrone.

MARIA KITCHING, *Wakefield.* 67 15 8 mo. 1874

An Elder. Wife of William Kitching.

CHARLES KNIGHT, *Reading.* 34 14 5 mo. 1874

THOMAS KNIGHT, *Southwark.* 67 27 7 mo. 1874

- KATHERINE KNIGHT, 75 22 8 mo. 1874
Maldon, Essex. Widow of William Knight of
 Witham.
- ELIZABETH KNOTT, 81 25 1 mo. 1874
Rathangan. An Elder. Widow of Thomas
 Knott.
- EDITH LABREY, *Tottenham.* 1½ 25 9 mo. 1874
 Daughter of John and Eliza Labrey.
- ABIGAIL LAMB, 77 23 8 mo. 1874
Devis View, Belfast. Widow of John Lamb.
- OSWALD LAMBERT, 66 27 12 mo. 1873
High Blean, near Bainbridge.
- ROBERT LATIMER, 19 20 7 mo. 1873
 Died at Brisbane. Son of Emily Elizabeth and
 the late Joseph Latimer.
- WILLIAM MICHAEL LAWRENCE, *West Derby,*
Liverpool. 57 3 2 mo. 1874
- CHARLES LEAN, *Uxbridge.* 69 23 8 mo. 1874
- JAMES LEIGH, 63 24 11 mo. 1873
Sawry, Windermere. Died at Southport.
- ARTHUR EDWARD LIDBETTER, 27 13 5 mo. 1874
Ambleside. Son of Martin and the late Elizabeth
 Lidbetter.
- HANNAH LLOYD, 52 27 12 mo. 1873
Winchmore Hill, London.
- SARAH LOVELL, 75 18 4 mo. 1874
Clifton, Bristol. Widow of John Hill Lovell.

- SUSANNAH LOWE, 60 6 11 mo. 1873
Eatington. Daughter of Jeffery Lowe.
- CHRISTIANA LUCAS, 63 6 7 mo. 1874
Hitchin. Widow of Jeffery Lucas.
- JEAN MACDERMID, 52 5 11 mo. 1873
Darlington. Daughter of the late John and Hannah MacDermid.
- JOHN MACMORRAN, 60 17 7 mo. 1874
York. A Minister.
- MARY MACQUILLAN, 42 24 11 mo. 1873
Ballyeden, Enniscorthy.
- PHEBE MALCOLM, 70 22 12 mo. 1873
Bermondsey.
- PHEBE ANN MARRIAGE, 62 1 2 mo. 1874
Chelmsford. A Minister. Daughter of the late Thomas and Margaret Marriage of Pease Hall near Chelmsford.

The memory of this beloved Friend is very precious to those who knew her ; and it is thought that a short memorial of her may tend to the encouragement of others, especially of such as have to pass through a prolonged period of physical infirmity.

In retracing her course we feel there is much which testifies to the grace of God ; the pious influences which surrounded her childhood were largely blessed in the formation of her Christian

character. About the twenty-first year of her age, she was affected with heart disease, and for several succeeding years was confined to her couch, during which she experienced the refining hand of her Lord upon her. This couch of suffering appeared to be her prescribed sphere of service, in magnifying the Allsufficiency of Divine grace to sustain in patience and humble trust. In a religious visit paid by the late Edward Alexander of Limerick, it was given him to see that other work for her Lord was in store for her, and that she would be raised up for its accomplishment. This was soon after verified by a partial restoration; and in the autumn of 1841, she felt called to take a part in the ministry of the gospel. In the exercise of her gift, she was enabled to look simply to her Lord and His will, and not unto man. Her ministry was clear and forcible, pointing to Christ Jesus as the Lamb of God, who taketh away the sin of the world. In prayer she found near access to the Throne of Grace; and in the seclusion of home her voice was often raised, not only on her own account, but on behalf of her friends, the church, and the world at large, accompanied by the tribute of thanksgiving and praise. In meetings for discipline she manifested a clear enlightened judgment, being guided in

her counsel by the wisdom from above. Her heart yearned in tenderness towards those in early life, and she rejoiced over such as were giving evidence of devotedness to their dear Saviour; whilst a deep concern rested on her spirit that *all* might be brought to Him, and drink the waters of eternal life so freely offered for their acceptance. She loved to quote from "The last days of Rutherford"—

"Oh ! Christ—He is the fountain,
The deep sweet well of love !
The streams on earth I've tasted,
More deep I'll drink above.

"There to an ocean fulness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land."

Our dear friend was one of eleven brothers and sisters, and resided under the parental roof until the decease of her mother in the year 1860 ; when she and an elder sister removed to Chelmsford. Uniform cheerfulness and energy of character marked her home life, and she entered with lively interest into the pursuits and intellectual enjoyments of her younger relatives and friends, to whom she was a most pleasing and instructive companion ; whilst many of her cotemporaries

who shared her friendship can testify to her power of sympathy and love. One of her nephews in writing of her says, "We shall miss her bright cheerful spirit,—bright and cheerful in the midst of much bodily infirmity :"—and referring also to her beloved brother who died some years before, he says, "she and Uncle Isaac must have had their spirits lighted with heavenly light, or they never could have shone so brightly in the midst of constant weakness."

Very short was the summons to our beloved friend. On the 25th of First month she attended the First-day Morning Meeting, where her voice was heard for the last time; a few days' illness supervened, and on the following First-day she entered into rest.

"Thy talent was not buried,
Nor didst thou idle stand;
The work to thee appointed
Was done with heart and hand.
Before the night came o'er thee,
Before the curtain fell,
Thy sacred task was finished,
And all with thee is well."

MARGARET MARRIAGE, 64 8 2 mo. 1874
Moulsham Lodge, Chelmsford. Wife of John
Marriage.

Blessed with a large loving family, they delight to speak of her, as "the light of the house:" it seemed her constant care to spread around her that sunshine of happiness which she herself enjoyed. She loved to withdraw to her chamber, there to meditate on the loving-kindness and mercy of her Heavenly Father. This we believe was the secret of that peace and happiness she enjoyed, and which enabled her to feel that this life was not "a vale of tears."

Her illness was very brief, but so bright and cheerful was she, that it was hardly possible for her family to realize, that their loved one would so soon be taken from them. Her husband and children will long remember the last gathering around her bed, on the eve of the Sabbath-day; wherein assurance was felt that her ransomed spirit would be "for ever with the Lord." So gently and quietly did she "fall asleep," that death seemed truly "but transition;" those around scarcely knowing the moment when the call was given "to come up higher."

ANN MARSH, *Dorking*. 82 22 6 mo. 1874

A Minister. Widow of John Marsh.

MARGARET MASON, 12 18 3 mo. 1874
Dolphinholme, Lancaster. Daughter of George
 and Hannah Mason.

JAMES MATTHEWS, <i>Ampthill.</i>	62	20	5 mo.	1874
ELIZABETH MERRELL, <i>Lambeth.</i>	62	24	7 mo.	1874
WILLIAM MOOR, <i>Plaistow.</i>	77	24	9 mo.	1874
RICHARD MORDAUNT, <i>Great Broughton, Cumberland.</i>	75	13	1 mo.	1874
JOHN MORRISON, <i>Springhill, Enniscorthy.</i>	73	25	7 mo.	1874
JOSEPH MORTON, <i>Hyde.</i>	50	20	8 mo.	1874
MARIA NODAL, <i>Sale, Manchester. Wife of John Nodal.</i> <i>(Omitted last year.)</i>	68	28	2 mo.	1873
SARAH OTWAY, <i>The Retreat, near Armagh.</i>	76	10	3 mo.	1874
ANNA OXLEY, <i>Upper Clapton, London. Daughter of the late</i> <i>John Oxley.</i>	76	3	6 mo.	1874
ROBERT PALMER, <i>Taunton. An Elder.</i>	77	28	4 mo.	1874
LYDIA PALMER, <i>Huddersfield. Widow of Thomas Palmer.</i>	75	2	11 mo.	1874
CAROLINE ELIZABETH PARKEN, <i>Bournemouth. A Minister.</i>	83	28	5 mo.	1874

Caroline Elizabeth Parken was born at Dunstable, in the year 1792. Her parents were Baptists by profession, and during her early life were living in affluence.

Caroline was as a child very soon susceptible of religious impressions, and remembered when quite young reading her Bible with extreme interest. The Book of Revelation seems to have had an especial charm for her, with its wonderful description of heaven, and its solemn warnings; and she often pondered, when reading it with wonder and awe, how it could be that professing Christians, or those who had read this marvellous book, could have their lives so little influenced by it, as appeared to be the case.

When only eleven years of age, she greatly desired to make an open profession by public baptism of her faith in Christ. Her mother, who was a woman of a feeling mind, considered her then too young; but promised her that if she continued of the same mind at fourteen, she should be allowed the privilege. Before this time arrived, her mother, who had long been an invalid, was removed by death. The wish to be baptized was notwithstanding carried out, and in company with an elder sister she underwent the rite in the presence of a large congregation.

After the death of her mother, our dear friend passed through many trials. Her father's circumstances became much involved, which caused the family to remove from Dunstable into the West

of England: and after some time they settled at Exeter. During these years, three beloved sisters quickly followed each other to the grave. Their death made a deep impression on her mind. Her feelings also suffered a severe shock in the sudden death of a favorite and talented brother,* just as he was entering upon life.

After her father's second marriage, she resided for some time as a parlour boarder in a ladies' school. Later, she took up her abode with her brother William, who had become a barrister in London. It was probably at this time, that she was exposed to the attractions of worldly society. Her fondness for music, and her skill in playing various instruments, caused her company to be sought; and she was sometimes in parties where dancing formed part of the amusement of the evening. But her mind instinctively shrank from this kind of entertainment, and it is evident by some lines she wrote after an evening so spent, that she was occupied with more serious thoughts than are usually found in the ball room.

About this time she received the attentions of a young man, who was in many respects of congenial tastes and dispositions, and whom she

* He was one of the original Editors of the *Eclectic Review*.

much admired; but the persuasion (to which she could not close her eyes) that, with all his talents and attractiveness, he was not likely to prove a helpmeet to her in the heavenward journey,—led her to the conclusion entirely to give up any thought of marriage; and from that time she avoided his company.

She now devoted herself with much earnestness (although in delicate health) to *visiting the poor*; and this occupation in all her after life had an especial interest for her; she truly felt it to be not only a duty, but a privilege. The following memoranda of her visits will show the character of this Christian labour:—

EXTRACTS.

1823. The first visit was to *Elizabeth Wheeler* in Gray's Inn Workhouse. * * She was in trouble of mind I heard, and could not read. I found her in the infirm ward, spelling anxiously over her book. It seems she had for some years earned her living by washing and ironing; and had gone for the first time to a new employer; which she was just thinking would prove "a certainty for life," when the paralytic affection seized her which in the end proved fatal. Having no friends or relations, she was carried to the Workhouse. She looked at me with tears of astonishment, and said, "you are as one dropped from the clouds, I do not know you! I thought no one knew of me, I have no relation or friend in the world!" As I visited her again and again,

her mind became more composed. I learned from a woman in the next bed, whose countenance had attracted me by its heavenly expression, that the morning I first called, Elizabeth Wheeler had been complaining and repining at her hard lot, in having no one to visit or relieve her; whilst others had many coming to comfort and console them. She bid her put her trust in God, saying, "He can raise you up a friend you little think of." This occasioned those looks of wonder and emotion which I had observed.

Her kind adviser was sorely afflicted, and had not turned in her bed for two years; yet she was always rejoicing, and said, "as her pains increased her joys increased." There were other truly interesting women in that ward, whose Bibles were their constant companions. "Through patience and comfort of the Scriptures," they were supported in extreme bodily suffering. * * *

Mary Cooper I happened to visit seasonably. Although quite a stranger, hearing only her name, I ventured to go to her garret. She had been praying for help, but could not think how it could come. She gets her living by selling water-cresses. Clean, neat, and contented, she is satisfied with her lot; and has told me that when dry bread is her only meal, tears often flow down her cheeks with her deep sense of unmerited mercies. * * *

Another I heard of, but felt a disinclination to go, and did not attend to her for many months; till one day on reading these words, "there stood before Him a man having the dropsy," (this was *her* disease) I concluded to go immediately; and found her in deep distress, expecting to be seized for *arrears of rent*. She said, "her prayers were

heard ; and that once before, a young lady quite unknown to her, came in a similar time of trial and gave her a guinea." R. B. often called with me to see this sufferer, little thinking so soon to be laid on a suffering bed herself. * * *

"If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him." Once I had prepared a nice parcel of clothes for one *who delayed coming* for it, and I waited and watched for her daily. So (I thought) does Infinite love wait to be gracious, still crying, "Ye will not come!" I had the pleasure of clothing her decently in exchange for her rags, and thought of the change of raiment promised in Christ Jesus: "I will give them change of raiment." * * *

This occupation might have become too engrossing and fatiguing, (in my weak state both of body and mind), had I not been moderated in it by remembering [that it is written] "*as ye have opportunity, do good.*" I pursued more quietly the sweet employ, and found much to interest. * *

Christiana Seagrove was brought up in the Foundling Hospital. She became seriously impressed, and soon after was afflicted in body. During eighteen years illness, a kind woman acted the part of a tender parent to her, during which time her temporal needs were wonderfully supplied. As some friends were praying for her recovery, ease and health were *instantly* granted ; and she rose from her bed after being confined to it for three years, again able to maintain herself by needlework. * * *

I have felt a comfortable hope for many

forlorn unknown ones, that there is One who takes care of all, however obscure ; " His tender mercies are over all His works." Wonderful histories I have heard of the supplies sent in time of need, from unexpected, unknown hands ; and have been made to exclaim, " How excellent is Thy loving kindness, O God ! therefore do the children of men put their trust under the shadow of Thy wings." Ps. xxxvi. 7.

During the early part of her residence in London, Caroline Parken availed herself of the facilities afforded her, of attending religious meetings amongst different denominations of Christians. For some years, she walked several miles to attend the preaching of Daniel Wilson, (afterwards Bishop of Calcutta,) and has frequently been heard to allude to the solemnity, which was felt pervading the large congregation under his ministry, and which continued with them on separating. She also went sometimes to the Moravian Chapel, and for a short time was a good deal amongst the Wesleyans ; attending some of their Class Meetings. She has likewise referred to one or more Prayer Meetings at which she was present, at General Burn's ; attended by some who afterwards became devoted Christians, but were then recently awakened.

Shortly after this time, about the year 1825 or 26, she met in a stage coach with the late

Martha Smith of Doncaster. They were mutually attracted to one another ; and soon fell into conversation, in the course of which Martha Smith told her new acquaintance, that she believed she would one day become a " Friend," to which Caroline E. Parken replied, " No, never ! " During their journey, Martha Smith recommended her to read the *Life of Mary Dudley*. When calling one day some time after, at the house of a Friend named Christiana Whiting at Tottenham, who was known to a family with whom she was staying, she saw the book, and asked to borrow it. After reading it, she felt increasing interest in the Society, and thought she would like to attend a Friends' Meeting. An opportunity occurred shortly afterwards ; when she saw an advertisement of a meeting, specially called at the request of some ministers, to be held at Martin's Lane, Westminster. To this, accompanied by one of her brothers, she went, but did not particularly enjoy it. She thought, however, that she should like to attend one of the usual meetings held there, and concluded to go on a week-day. The meeting was a *silent* one ; but she felt in it that which was beyond words.

From this time she very frequently attended the meetings of Friends, still continuing to go to

Church on the first First-day in each month, to partake of what is called the Sacrament; until one day when so occupied, she felt that it would be for the *last time*. As she had not even then any intention of becoming a Friend, she concluded that she must be going to die,—for she was in very poor health. But when the next “Sacrament Sunday” arrived, she felt that it would be right for her to go to meeting: and on this occasion she attended the one held at Peel Court, John Street, Islington. On sitting down in the meeting, she was made sensible of such a blessed *spiritual communion*, that she felt it was better than any outward sacrament. Whilst in the enjoyment of these feelings, the late Richard Barrett rose, and quoted with much solemnity and power the words of the Saviour, “Take, eat, this is My body,” &c. Her soul was so satisfied and replenished, as with the bread and wine of the kingdom, that from that time she felt no desire to partake again of the outward rite.

She now continued diligently to attend the meetings of Friends, and in about nine months from the time she first went to one, she believed it right to apply for membership. Her application was early responded to, and after one or more visits from Friends appointed by West-

minster Meeting, she was received into membership in the 'Third month, 1827.*

Caroline E. Parken had not been attending Friends' meetings many years, before the belief was impressed on her own mind, and also intimated to her by some of her friends, that she would be called, sooner or later, to the public ministry of the word. She dwelt for months, if not for years, under this weighty prospect; greatly desiring to be preserved from entering upon the service, before the full time was come: believing that when this had arrived, strength would also be given her to move forward in it. In thus seeking to keep near to her Lord, waiting as at His feet for the pointing of His finger, and enduring the baptisms of His spirit, her bonds were at length loosed; and she was enabled, with much unction and sweetness, to deliver the message given her,—it may not be too much to say, “with fear and great joy.” Her friends being satisfied that her ministry was of the Lord's requiring, recorded her as an acknowledged Minister in the Seventh month, 1837, and very soon she felt it

* It was interesting to C. E. P. to recall that when only five years old, she had been taken to a public meeting held by Friends at Dunstable. The Friends who called it, took much notice of her afterwards, and even then she felt drawn to them.

required of her to obtain a minute from her Monthly Meeting for service away from home.

The first occasion was in the autumn of the same year, when she was associated with *a little band of Friends*, who were holding meetings in the Isle of Wight. Among them were Elizabeth and Mary Dudley, Thomas and Lucy Maw, Thomas and Carolina Norton, and Margaret Pope. Many meetings were held, which appear to have been owned by the Master's presence, and to have proved times of instruction and comfort to those who were visiting, as well as to those visited. During this journey many calls were made on invalids and others by several of the party, some of which were long remembered as interesting opportunities.

On several other occasions, she was united with her much valued friend Elizabeth Dudley. In 1839 they were linked together in religious service in Bedfordshire, (her native county,) Hertfordshire, and Buckinghamshire, and afterwards in visiting families, &c., in some places in the neighbourhood of London. The following brief memoranda refer to these visits. They are without date.

"Whilst travelling through Bedfordshire, a meeting was held in the Baptist Meeting House,

where I had been a member. In looking towards it, fears arose lest it should be required of me to speak something of my own experience. Feeling at length resigned to do so, I went to the meeting: but remembering the expression 'she declared before all the people' &c., felt increasing fear lest I should be called to do so. In great trembling and agitation, dwelling on this, I kneeled down in prayer. Elizabeth Dudley then rose, and spoke of the woman who 'declared before all the people how she had been healed.' I felt resigned to do so, but the weight of it was entirely removed; and I rose, and in much quiet, and without allusion to myself, also spoke of her who 'declared before all the people.' Many extraordinary things like this, (too many to relate,) have happened; and yet faith is weak, though such abounding confirmation has been given me from season to season. Now looking to a long engagement, I do earnestly desire clearness, some outward evidence as well as inward."

In a memorandum written after another of their journeys she says, "Our unity is still remarkably confirming, that we are rightly joined in this work; it having been shown without exception in each family and meeting." Their friendship continued until 1849, when Elizabeth

Dudley was removed by death after a few hours' illness. To this affecting event the following extract refers:—Ninth month, 1849. "It seems some relief this day of my precious Elizabeth Dudley's interment, to write a few words. In reading some records of past years, there is abundant proof of the comfort and strength I received through her; and I did believe it a clear command, and requiring of duty at that time, to hold up her hands, and encourage and strengthen her. For all the blessing received I would give thanks, and desire that a double portion of her spirit may now rest on me; and others also. I have much desired that her death, so very sudden—and that this, the occasion of her funeral—may be a very teaching lesson to many, and that souls may be gathered to Christ this very day."

Both before and after the decease of Elizabeth Dudley, our dear friend during many years travelled frequently in the work of the ministry with Rebecca Sturges. They had both joined the Society about the same time. They differed much in their tastes and habits, yet they were united in the fellowship of the gospel. Caroline E. Parken was drawn into sympathy with individuals, and was often enabled to hand the fitting word to different states and conditions in private;

whilst Rebecca Sturges was more especially attracted to schools, workhouses, &c., where her visits were sometimes gratefully remembered long afterwards. The diversity of their gifts seemed rather to fit them for travelling together.

On a few occasions Caroline E. Parken was united with other Friends in gospel labours. She writes,—“At a meeting in Hertfordshire in a chapel, the hard and scornful spirit in a young woman opposite to me, seemed quite to sink me down, and I was resigned to sit through the meeting in silence: but the prayer arose in my heart, ‘Break her down,’ and immediately I felt relieved, and spoke at some length. Allusion was made to the words, ‘Water ye the flocks, and they said, we cannot, until the stone is taken from the well’s mouth; then we water the flocks.’ At the close, my companion Rachel Savory acknowledged the quiet and solemnity of the meeting; and said that that which at the beginning had been as a stone at the well’s mouth, had been removed. Coming out of the chapel, the young woman came to me with flowing tears, and said, ‘I have been the stone at the well’s mouth this evening; I came in a hard, scornful spirit, but I am quite broken down!’ The next evening she came to a meeting two or three miles off, looking

quite changed, meek and serious, but happy. She said she had no sleep after the former meeting all night, but was now favoured with peace in Jesus."

In connexion with her diligent fellow-labourer Rebecca Sturges, visits were paid to Essex, Sussex and Surrey; Herefordshire, Worcestershire and Wales; Bristol and Somerset; Devonshire and Cornwall; Dorsetshire and Hampshire; Berkshire and Oxfordshire; Warwickshire and Staffordshire. She says in writing to a friend, after alluding with interest to some of the small meetings, "It is remarkable that at Stafford, where only two members reside, (and these are convinced Friends), there are so many attenders of the meeting; and one seemingly rightly concerned, and under real conviction. It was a very interesting and favoured journey, and I can encourage all the weak of the fold, to look only to the Shepherd's leadings, and follow in simple faith."

The last extensive journey was taken in 1858. It comprised Lancashire, Westmoreland, the Isle of Man, Yorkshire, Nottinghamshire, and Northamptonshire. Nine meetings were held in the Isle of Man, Friends' schools were visited at Penketh, Rawdon and Ackworth. In about thirty places meetings were held where Friends were

settled, sometimes visits were paid in their families, or public meetings were appointed. At Bradford, where Rebecca Sturges was born, they had a very large meeting of about 1200 persons:—another at Northampton, very large, “the prospect of which” wrote Caroline Parken, “had comforted me throughout the whole journey, and I was *well* satisfied and relieved. Also a sweet time at Stackleton, a village where, many years since, I had attended at the ordination of their present minister. We were received with cordial love, having been there fifteen years before; we were most kindly welcomed amongst them. ‘Israel shall be saved in the Lord with an everlasting salvation: they shall not be ashamed or confounded, world without end.’”

During these years, in the course of which she was so often called forth into fields of labour, more or less distant from her residence,—the quiet home at Bayswater was a peaceful retreat in the intervals; and was often the resort of those who loved the Saviour, and who found it sweet and profitable to commune with her on spiritual themes. And here it may be fitting to allude to the desire she manifested through life, that times of social intercourse should be also times of spiritual quickening. She loved to have the young

around her, especially such as were enquiring "the way to Zion, with their faces thitherward;" and she would often interest them by some pages out of her own experience, or by bringing out the Bible, and getting each of those present to choose a portion to read. Many will remember the atmosphere of heavenly love, which was often permitted to pervade the little company.

About the year 1859, she felt it best to yield to the wish of her brother, to go and reside with him at St. Alban's. Here she was cut off for some years from much association with Friends; but she used occasionally to attend the meeting at Westminster on a week-day; and on First-days, she was able sometimes to go over to Hemel Hempstead, to attend the little meeting there. At St. Alban's she soon found occupation in visiting those around her, belonging to different denominations of Christians; and entering into sympathy with them. Here also she was diligent in her visits to the poor; and while deeply concerned for their *spiritual* wants, at the same time gave liberally for the supply of their *temporal* necessities. It may truly be said of her, that she felt it "more blessed to give than to receive." In 1867 when circumstances led to her leaving St. Alban's, her loss was much felt by many, both

amongst rich and poor. After this she went for a time to reside at Ashford in Kent, having previously spent some months at Brighton. During her stay at Ashford, she visited the meetings and families of Friends in that county; and held some public meetings.

Latterly she took up her abode at Bournemouth, to be near a nephew and his family; whose attentions were a comfort to her during her remaining days. These were shaded by some close domestic trials. She says in a letter to a friend dated 1873, "This season (six years since) brought the tidings of that heavy trial, from the effects of which my spirits have never recovered. I am, however; favoured with settled peace and content."

* * Her bodily strength was now declining, and for three or four years she was seldom able to get to meeting; but she enjoyed the visits of her friends, and by her lively conversation, proved that her mind was still bright, and her sympathies quick as ever.

Her last illness was a suffering one, but she was sustained by the assurance of the faithfulness of Him "in whom she had believed." Some friends calling to take leave of her a few weeks before her death, found her full of gratitude for the mercies which had followed her all her life

long. Another Friend visiting her within a week or ten days of the close, she told him hers had been "a very happy life." Her delight in hearing the Bible read continued to the end; and when unable to speak, she would sometimes point those around her to passages of Scripture, which she thought appropriate to their state, or descriptive of her own. Her love for hymns continued also to the close. She told her niece who waited upon her with affectionate kindness, that she had asked for an easy dismissal; and that she did not doubt, as all her other prayers had been answered, this too would be granted. And on the last day of her life, after having her bed adjusted, and her pillows arranged, she desired that she might not be disturbed, lay very still until about seven in the evening, and then peacefully departed,—as we cannot doubt, to the heavenly inheritance. She died on the 28th of the Fifth month, 1874, aged 82 years, and her remains were interred at the Friends' Burial Ground, Poole. The following extract from her memoranda may perhaps prove a fitting conclusion to this memorial:—

"The deathbed of the prophet Elisha is an instance, how slightly the sicknesses and deaths of the saints are passed over in Scripture,—as though the mortal part were little worth regarding,

and just the end immaterial, when the whole life had been spent in dedication ; not like those who look [too much] to the dying hour as the time of salvation."

PRISCILLA PARKER, 86 13 2 mo. 1874
Bradford. Daughter of the late William and
Hannah Parker.

JOHN PARNALL, 86 13 4 mo. 1874
Wadebridge, Cornwall.

John Parnall was born at Padstow, a small port on the north coast of Cornwall. When quite a lad, his mother took him to a public meeting, held by two women Friends at Padstow. It is said, that after the meeting he went into his father's wool-combing shop ; and having a very good memory, he offered to repeat the sermon to the men : which he did so well, as to produce a great impression ; and ultimately he was led to join in membership with the Society. He followed a seafaring life, was captain of a coasting vessel, and experienced the vicissitudes attendant on this hazardous calling : not only in loss of property by wreck, but also by the death of a son, who perished when his vessel was lost.

He settled at Wadebridge, near his native place, where there was at one time a nice little meeting of Friends : but he lived to see them all

gone, either by death or removal, and for many years he was the only one left. His family not joining the Society, he used to occupy the meeting house alone: and on one occasion a Friend who was travelling, stopped at Wadebridge, and repairing to the spot to join him, heard a voice, and found him on his knees in earnest supplication. He felt the loss of his Friends much, but maintained the even tenour of his way; and to a neighbour who called on him a short time before his death, he said, "the eternal city is in view without a cloud!"

WILLIAM PATTISON, 62 22 9 mo. 1873
Rathgar, County Dublin.

LOUISA PEARMAN, 29 15 2 mo. 1874
Winterbrook, Wallingford. Daughter of Alfred and Mary Pearman.

JOHN BEAUMONT PEASE, 70 12 11 mo. 1873
North Lodge, Darlington. An Elder.

HELEN THERESA PEASE, 6 25 1 mo. 1874
Darlington. Daughter of Edwin Lucas and Frances Helen Pease.

The dear Lord has specially invited the little ones to come unto Him; how sweet when they accept the call, and feel He is indeed their loving Friend and Saviour!

This dear child, thus early taken, had given

precious evidence of her love for Jesus. Though possessed of overflowing spirits, she had always shown a marked reverence for sacred subjects ; but it was not till after a very serious illness, from the effects of which she never entirely recovered, that the direct influence of the Holy Spirit was especially manifest in her young heart ; filling her with great love for her Saviour, and making His presence a living reality and joy. Tender and loving she had always been ; but towards the close of her little life, her sweet thought for others, and deep sympathy for any one in sorrow, were most touching.

She was very fond of having her thoughts put on paper, and simple and childish though these "*posings*" were, they were full of love for Jesus, a desire to be like Him, and a heaven-taught realization of things unseen. Very gently but quickly the summons came, to remove this precious little one to the Home she had pictured thus :—

"There is not a spot of unhappiness in heaven
above,—all is *full* of joy.

God makes *everything* the angels want.
There are flowers in heaven."

MARTHA BEVINGTON PEGLER, 83 4 12 mo. 1873
Eatington. Wife of Theophilus Haddock Pegler.

CAROLINE PEGLER, 61 16 2 mo. 1874
Maugersbury, Stow-on-the-Wold. Daughter of
 John Pegler.

MARY JANE PHELPS, 65 30 11 mo. 1873
Moyallon, near Portadown.

MARY ANNA PICKARD, 50 14 12 mo. 1873
Harrogate. Wife of Isaac Pickard.

ARABELLA PIM, 69 9 11 mo. 1873
Mountmellick. Widow of Jonathan Pim.

IVAN FREDERIC PIM, 4½ 5 3 mo. 1874
Monkstown, Dublin. Son of Frederic William
 and Hannah Pim.

MARY PIM, *Wandsworth.* 69 6 4 mo. 1874
 An Elder.

MARIA POLLARD, *Hitchin.* 79 13 2 mo. 1873
 Widow of Joseph Pollard. (*See last year.*)

Our esteemed friend was left a widow at the early age of thirty-one years. This trial was however very much blessed to her: her religious life deepened; and as years rolled on, it was evident to all that her soul was strengthened in her Father and her God. Her favourite text was, "Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. iv. 6.—And it was evident that "the peace of God which passeth all understanding kept her heart and mind through Christ Jesus."

Her bright, loving, and gentle disposition made her a favourite with the young, whom she ever sought to lead to their Saviour: and her memory will long be cherished by many, who look back with gratitude upon her kindness to them in years gone by. Since her decease, a Friend remarked to one of the family, "though not accustomed to talk religion, she lived it; and I can testify that in intervals of quiet Christian intercourse, she was not ashamed to state that her only trust was in the atoning work of Christ." To another Friend who called upon her, and spoke upon Biblical subjects, she said, "what a blessing it would be, if conversation during the time of making calls were more generally thus occupied, instead of being directed to the sayings and doings of our neighbours, as is too frequently the case!"

Her health towards the close of life had gradually failed: but she was always desirous to embrace every opportunity of attending meetings for worship. The last attack of illness was brief, and her faculties continued clear to the end. She had dressed herself on the morning of the 27th of First month, 1873, and was in the act of rising from her knees, when a seizure of paralysis deprived her of the use of her left side. She was

at once placed in her bed, which she never quitted again. Every day showed a diminution of strength, and a second seizure at the close of the week indicated that the end was not far off: but during the entire continuance of her illness, no murmur escaped her lips. The day after the second attack she said, "I can truly say that goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever. God hath supplied all my need according to His goodness. He is so merciful! according to His riches in glory by Christ Jesus. He hath dealt bountifully with me:

"For I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

Her memory was remarkably good, and it had been well stored with hymns and passages of Scripture, which had been learnt while dressing herself in the morning, a practice which she continued through life. During her illness it was surprising to hear so many accurately repeated. When disengaged, a hymn was generally on her lips. The one most frequently quoted at this time was—

"O the wondrous loving kindness!
Planning, working out of sight,—

Bearing with us in our blindness,
Out of darkness bringing light :

“ Weaving blessings out of trials,
Out of grief evolving bliss,
Answering prayer by wise denials,
When Thy children ask amiss.

“ And when faith shall end in vision,
And when prayer is lost in praise,
Then shall love in full fruition
Justify Thy secret ways.” *

At another time she spoke again of our Heavenly Father's mercy in supplying all our need : saying, “ He has supplied mine even to a hair's breath.” In reply to a text which was quoted to her, “ unto you that believe He is precious,” she said, “ Jesus has been very precious to us, and He will be to the end. But how unworthy I am ! I am a poor thing, a poor, worthless creature : yet He has had mercy upon me ! Glory to God and to the Lamb for ever ! I can't do any thing but wonder and adore. Jesus is the chiefest among ten thousand, and altogether lovely.”

The only allusion made by her to temporal matters was, “ there will be a subscription or two

* “ Trust in God,” from the “ Little while and other poems,”
by J. D. Crewdson. Kitto, Pitman, &c.

coming due, but there will be something to pay them with." This thoughtfulness was very characteristic. When a small legacy had been left her two years before, she said, "now I should like to double my subscription to the Orphan Working School," which she did, as well as to some other charities, when the subscriptions again became due.

On the 9th of Second month, the first twelve verses of the Second Epistle to Timothy being read, she said "What a blessing it is to be able to say, 'I know in whom I have believed!'" She was reminded that the same Lord who enabled the apostle Paul to say so, would give the like grace to all his children; when she replied, "yes, there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 5, 6.) After a time of quiet, when it seemed likely that all would soon be over, her son said to her, "Thanks be to God who giveth us the victory through our Lord Jesus Christ!" She replied, "He *hath* given us the victory!—The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. He is worthy of thanksgiving, adoration and praise.

"Praise God from whom all blessings flow ;
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host !
Praise Father, Son, and Holy Ghost."

* * "Blessed is the man whom Thou choosest,
O Lord, and causest to approach unto Thee. * *
There has been no tumult,—all calm. * * But
there is more safety sometimes in a storm than
in a calm.

"Yet amidst the toss and tumult
I clasp a saving arm ;
And clinging to its strength, the storm
Is safer than a calm :
No bark hath ever founder'd
With such a Friend on board,
No soul was ever cast away
With such a Saviour Lord !" *

Her gratitude to those who attended at her bedside was constantly and frequently expressed, and she was most anxious not to cause them any unnecessary trouble. On the 10th of Second month she said, "My precious Saviour is my shield and protector: He hath loved us with an everlasting love: therefore with loving kindness hath He drawn us."

During the last day of her life, she com-

* "Peace, be still," from "The Little While, &c."

plained of cramp in her right side (the one not affected by paralysis,) but after some amount of friction and the application of hot-water bottles, it subsided; and during the evening she constantly repeated her favourite hymn, especially the stanza—"O the wondrous loving kindness;" and the following from the Olney Hymns:—

"Retreat beneath His wings,
And in His grace confide,
This more exalts the King of Kings
Than all your works beside.

"In Jesus is our store,
Grace issues from His throne:
Whoever says, I want no more,
Confesses he has none."

These were repeated again and again that last evening, and her son who was watching, was soothed and comforted as he sat by the bedside, listening with no small surprise to the continuous and perfectly correct repetition of verse after verse. After a long and comfortable sleep of two hours, she took some refreshment, and conversed with her son for some time: who left her in the early morning, expressing his wish that our Saviour's promise, "My peace I give unto you," might ever be fulfilled in her experience; to which she fully assented. She again slept till

about six o'clock, when the nurse observing a change, summoned all to her room. The breathing was very short and the eyes dim. Before long two slight gasps showed that the mortal life had fled. The words she had so recently dwelt upon came to mind—

“ When faith shall end in vision,
And when prayer is lost in praise,
Then shall love in full fruition
Justify Thy secret ways ; ”—

and it was felt that she had entered into the immediate presence of her Saviour, and would be “ for ever with the Lord.”

JOSHUA PRIESTMAN, 72 22 2 mo. 1874
Thornton near Pickering.

SARAH PRITCHARD, 14 23 4 mo. 1874
Bessbrook. Daughter of Thomas and Sarah Pritchard.

HARRY R. PUOKRIN, 2 8 7 mo. 1874
Castleton, Yorkshire. Son of Ward Puckrin.

FRANCES RAIT, 64 11 2 mo. 1874
Rathangan. Widow of John Rait.

SELINA REED, 52 17 7 mo. 1874
Holloway. Wife of Alexander Reed.

JANE RICHARDSON, 65 5 12 mo. 1873
Ashfield, Newcastle. An Elder. Widow of Edward Richardson.

Jane Richardson was the only child of John Wigham (Junior) of Edinburgh, and a granddaughter of that John Wigham of Coanwood in Northumberland, who in 1784 felt drawn to settle in Scotland to restore the discipline among Friends, which at that time had lapsed into great irregularity. The same John Wigham, going at a later period on gospel service to America, chose to take a steerage passage, that he might nurse the sick passengers.

John Wigham (Junior) was three years old at the time of this family migration to Scotland, and though brought up principally at Aberdeen, in the end settled at Edinburgh. He became a very useful citizen, connected with every benevolent association, and highly esteemed as a man of expanded views, and of large hospitalities. His daughter was thus early introduced to influences which developed her highly sympathetic character; and though lonely as a child, had no taint of selfishness; and the delicate health of her mother, who died when Jane was only about twelve years old, claimed much loving care and attention. Her taste for intellectual pursuits, and her early friendships, made her girlhood very happy.

In 1880 she was married to Edward Richard-

son of Newcastle-on-Tyne, and for thirty-three years was his loving and faithful partner. Her view of this important step was a truly serious one. "I ever felt that it was the one great change in my life: and that, except that we live over again in our children, it was the *final* step till the great change of all." She most conscientiously performed the duties devolving upon her as wife and mother, and mistress in the household. The education of her children claimed her earnest care. While seeking to train them up in the highest principles, to cultivate their intellects, and promote in them a love for nature, and admiration of the great Creator's works, she did not neglect to educate their hands to useful industry, and to give them a taste for refining pursuits of every kind. Her desire was that the home atmosphere should be filled with healthful and happy influences.

The uncertain and delicate health of her husband was a source of great solicitude; and in her constant anxieties and exertions on his account, her own strength was at times much reduced: and a tendency to early blindness was apprehended, which in after years was realized. These periods of suffering and weakness were however borne with patience, and an humble

recognition that "whom the Lord loveth, He chasteneth:"—and she was comforted in the prophet's declaration, "In all their afflictions He was afflicted, and the angel of His presence saved them." This was the key-note of her soul in trials so keenly felt. In coming from London to Newcastle by sea, according to medical advice, Edward Richardson accompanied by his sister suffered shipwreck in a blinding storm of rain and the darkness of approaching night; the vessel striking on the Newcome sandbank off Pakefield, in approaching the Yarmouth Roads. The small boat was launched and swamped, signals of distress were made, but not seen from the nearest station at Lowestoft. However a gentleman driving about a quarter of a mile from the town, observing the lights, galloped in, and the life boat being instantly despatched, reached the ship just in time to rescue the passengers from a watery grave. They hastened home with the news of their own deliverance; "and to increase our wonder and gratitude," writes the rejoicing wife, "neither of our beloved voyagers appeared to have suffered from the exposure of that disastrous night!" Surely we may adopt the language of Addison's beautiful hymn :

" We knew Thou wert not slow to hear,
Nor impotent to save."

Jane Richardson was called to part with four of her beloved children, and to her nature this was a very painful trial. First month, 1st, 1847, she says, "the dawn of a new year finds our household band diminished. One of our fairest and brightest flowers, whose opening promise delighted our eyes and hearts, withered and dead! Our seventh darling, Isaac, appeared in perfect and blooming health until the 9th of Twelfth month, and on the 26th he died! . . . We desire to bow with submission to the will of that gracious Father, who has seen meet to call him to a higher and purer state of being, delivered through the redeeming mercy of his Saviour from all temptations and sorrow. Oh, that we and our remaining children may be enabled to rejoin our precious one, and form a family in heaven." The next trial of this kind was the death of little Margaret, four years old, the youngest of the family and the darling of the home. "If I am at all worthy," says the afflicted mother, "to be made an instrument of usefulness in the Church of Christ, and have any gift for such usefulness, it is in comforting the afflicted. May I seek spiritual strength to offer consolation to others, with the comfort where-with I also am comforted of God!"

These aspirations were answered by the won-

derful power of sympathy given her, "to rejoice with them who do rejoice, and weep with them that weep." Even strangers were so drawn to her, that almost before they were aware, they told her their troubles. To the young, the aged, and the poor, she was constantly ready with kind counsel, and with help when needed. James Montgomery the Poet had in 1837 established in Newcastle a society for visiting aged women. She took one of the lowest districts in the town, and continued diligent in the work till her increasing blindness rendered it impossible. The love and reverence which these poor people felt for her arose not so much from the amount of her gifts, as from the sympathy which flowed towards them, not as protégées, but as fellow-creatures, with the same joys and sorrows and anxieties as their visitor. She was especially useful in calling on the sick, comforting them with hymns; and this induced her to add to her ample store of poetry, by learning many that were most full of Christian hope. Even after her blindness, she committed them to memory from her children's reading. She was remarkable for the sweet melodies and Scriptures with which she thus soothed the sick, or comforted her friends in later years, in her own family or in their religious meetings.

In 1853, when the terrible visitation of Asiatic cholera absorbed the interest of all who cared for the poor, Jane Richardson was fearless in visiting the worst houses; distributing clothes to the convalescent, and cheering those who were stricken with panic. Her journal sums up as follows:—
“During the short space of one month, 1500 persons were carried off in Newcastle and Gateshead! It was a great favour at such a time to be preserved in quiet trust in the Preserver of men, free from nervous alarm. To rise in the morning, and find all the household well, was a daily cause for unspeakable thankfulness.”

The failure of the District Bank in 1857 involved the family in pecuniary losses along with the whole neighbourhood; and again her patience, faith and courage were exercised in needful retrenchments, which helped her husband through those dreary winter months. She says, “may this be my watchword,—rejoicing in hope, patient in tribulation, continuing instant in prayer:” and at the close of the following year, “now this eventful 1858 is gone for ever! To us and many of our friends, how full of change! * * and with the *new* year, we know not what is before us, a veil is in mercy cast over the future: but we do know, that Jesus Christ is the same yesterday, to-day, and for ever!”

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It is remarkable that with all her busy life of sympathy and home cares, she was yet interested in the course of public events, and philanthropic societies. And as a Friend, she was much attached to the principles of the Society in which she had been brought up, having a strong appreciation of their spirituality, and consistency with the Divine revelation; but with large toleration for difference of opinion in others. The increasing failure of her sight restricted the round of her occupations to such as were compatible with comparative blindness; she could still, by an instrument called the noctograph, write loving messages to her children and friends; but her journal was gradually discontinued. At the close of 1860, she wrote: "amid much weakness and many discouragements, I desire to record my thankfulness, that our God hears and answers our humble petitions. Very striking instances of this have occurred in my own experience, and I long that my dear children should know and feel it for themselves:—that they should not be perplexed by philosophic speculations, as to how the laws that govern God's universe could be affected by the petitions of the creature He has made. O that they may accept in childlike simplicity the plain declaration, *ask, and ye shall receive*, not in

spiritual things only, but in all temporal perplexities. What relief can there be to the burdened heart, like casting all our care upon Him? for He careth for us."

In the summer of 1863, she rejoiced in the happy marriage of one of her daughters, and closed her journal in these words: "Thus I conclude with earthly hope, yet deeply feeling from painful experience how often it is destined to disappointment. Let our hope rise higher. Let it be an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." But in the autumn came a heavy trial in the death of her husband. After a time of enjoyment in the society of many guests and friends at the meeting of the British Association, Edward Richardson fell ill with no power to rally. It was a grief to his loving wife that she could no longer see him, and nurse him as in times past, but she was almost constantly with him, and repeated his favourite hymns. The last he listened to were Jane Crewdson's last lines:

"O Saviour, I have nought to plead
In earth beneath or heaven above,
But only my exceeding need,
And Thy exceeding love."

To which he heartily responded, "ah, yes!" A

little time previously he had quoted the beautiful words of the 23rd Psalm, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever:" and a few hours later, when his spirit left its frail and worn tenement, his bereaved partner was able even to rejoice in her sorrow.

Jane Richardson was in her general life of a hopeful and gladsome spirit. It seemed as if it were given her to illustrate the principle of gladness, which she thought was sometimes wanting in the daily routine and the public worship of even devoted Friends. She received every fresh claimant on her ever-flowing love with warm welcome. The marriages of her children and the accession of her grandchildren gave her great delight: and even in her blindness, her powers of memory and imagination were such, that a stranger walking with her in the cherished scenery of Grasmere or Scotland, would hardly realize that she could no longer see the objects of which she spoke so enthusiastically.

At one time she spent a few weeks at Lucerne in Switzerland with her children: and either from the clearer air, or a stronger physical condition, was able to discern the snowy summits of the Alps, and clearly to see the shadow of a cross in

the cemetery. This suggested a poem, of which the following are the principal stanzas.—

Saviour ! be Thou ever near,
Through the hours of life's long day,
Unto all we hold most dear,—
Be their light, their guard, their stay.

In fair childhood's joyous morn,
Bright with every varied hue,
Be unto the tender flower,
As the gently falling dew.

Then if youth's bright hopes must fade,
And with grief the heart be bowed,
Rise, Thou Sun of Righteousness,
Paint Thy bow upon the cloud.

When in noontide's sultry glow,
Faint with care and toil we stand,
Be our shadow from the heat
In a dry and thirsty land.

And when age comes stealing on,
Saviour, still with us abide :
Be Thy grace the softest light
Of the peaceful eventide.

And though flesh and heart should fail,
Ere the silver cord must sever,
Be the trembling spirit's strength,
And our portion, Lord ! for ever.

Thus, where'er our lot is cast,
'Neath a bright or cloudy sky,
In the shadow of the Cross,
May we live, and may we die !

While indeed the loss of sight was a great trial, yet it was borne so cheerfully, and was such a bond of sympathy with all around her, that she had no restless longing to have it otherwise. But at the request of her children she submitted to various surgical examinations, which were however uniformly unfavourable ; till in 1868 she was led to consult Dr. Bell Taylor of Nottingham, whose skill had been found successful, when other oculists had failed. Happily the cataract in the right eye was at last, after preparatory measures, cautiously and successfully removed. Her surprise and pleasure in first seeing again the corners of the room, the pattern of the carpet, and the people on the other side of the street, was very great. An operation on the left eye was not so successful ; and at last it was judged necessary for the safety of the restored eye that the other should be entirely removed. This operation was also performed, under chloroform, without any sense of pain at the time, but was followed by much pain and prostration for days afterwards ; yet in a week and a half she was able to return

home; and when writing out the particulars of the case, as she was then enabled to do, she says, "I have abundant cause for thankfulness, and often think of the text, of which I reminded Dr. Taylor: 'they glorified God who had given such power unto men.'"

A few years more, and in 1872 she lost her eldest daughter; an attack of gastric fever laid her up in the Eleventh month, and in the spring of 1873, she had more than one epileptic seizure, depriving her for the time of speech. In the second instance, she lay forty hours in complete unconsciousness: but on the morning of the third day began to revive, and in the evening could again speak, and pray for her children: and when Baxter's hymn was repeated, she took it up at the line

" Christ leads us through no darker rooms
Than He went through before."

Day by day she gained strength, and for the following months enjoyed again the company and visits of her friends, especially those that assumed a religious character; which seemed in some degree to supply the loss she felt in not being able to attend meetings for public worship. She gave her warm approval to the marriage of one of her daughters, and entered into the plans for its cele-

bration on the 9th of Twelfth month. But this she was not permitted to witness. On the last day of the Eleventh month, she seemed unusually well, and even walked for half an hour in the garden. She retired early to rest, but soon after was seized with total inability to move : and after fluctuations of sickness, extreme weakness, and unconsciousness, expired on the morning of the 3rd of Twelfth month. Her face, which during that year of illness had gained much dignity and sweetness, bore the impress of perfect peace ; as if she might have said : " I have seen God's hand through a life time, and all was for the best."

JOSEPH HANCOCK RICHARDSON,

Cork.

30 11 12 mo. 1873

Joseph Hancock Richardson died after a short and severe illness of ten days duration ; and it is hoped that in reading this short account of his brief bright life and early death, some may be stimulated to apply themselves with fresh courage to the battle of life, and to seek for that heavenly armour which alone will make them " more than conquerors."

He was born in Newcastle-on-Tyne on the 8th of Second month, 1844, the beloved youngest son of John and Sarah Richardson (the former deceased). His boyhood was marked by a keen

interest in natural objects, which as years went on, and his mind expanded and matured, led him into a reverent and ennobling apprehension of the greatness of his Creator, and a corresponding sense of his own insignificance.

An extract from a letter, written to a friend at the age of twenty-two, will illustrate his feelings at this early period of his life. * * * "For Almighty God, the author of my existence, I feel the profoundest reverence and adoration my mind is capable of. I am as profoundly grateful for the perfect penetrating love I believe He feels for *me*, as well as all His creatures. I am lost in admiration of the omnipotent intellect, which has ordained the universe of matter, and the forces which control it, with such wonderful subtilty and skill, that man can only here and there understand and appreciate an effect, the causes being hid from his comprehension. Finally I feel bowed in reverent gratitude to Him for His pardoning mercies, which He extends to me, a guilty sinner, and to all men; *so* long-suffering, *so very* gracious! unlike anything we see on earth. It makes me feel, 'What is man, that Thou art mindful of him?'" At another time he writes respecting a young friend, who in his trials seemed unacquainted with the comforts of religion;—"He looks on the dark

side of life, and I fear does not take his troubles to Him, 'whose yoke is easy, and whose burden is light.' " At this early date he had himself experienced Christ to be his burden-bearer.

Before his marriage, which took place at Plymouth in Fifth month, 1868, he resided for some time near Edinburgh; and while there, was greatly interested in the Industrial Museum, at that time being organized by Professor Archer, and found his way into many of the scientific laboratories; where he gathered much useful and varied knowledge, and where his eager interest in such things always gained him a welcome. After returning to Newcastle, his association with kindred minds as a member of the Natural History Society, yielded him many very happy hours.

His interest were first awakened in the Temperance cause at Plymouth, where he resided for several years after leaving school, and where at about the age of sixteen he signed the pledge. This interest increased throughout his life, causing him to take an active part in Temperance agencies; the Permissive Bill in particular claiming his warm support. He frequently entertained the often humble advocates of this cause at his own house; and held out the hand of friendship with heart and soul to any tempted brother, in the hope

of helping him to rise. Thoroughly believing in the better nature of even the lowest sunk in degradation, he would labour with and for them with a Christian hopefulness. The Order of Good Templars in Cork (where the last four years of his life were spent) received his warmest co-operation; and through this instrumentality, under the Divine blessing, he was enabled to assist many and many a family out of the Slough of Despond which drinking had brought them into; paying them frequent visits, often helping them into situations, and always encouraging them with cordial kindliness. As his term of life grew short, his earnestness deepened, and within the last few weeks, he aided in the establishment of Good Templar Lodges in Kinsale, Fermoy, Queenstown, and in the soldiers' barracks; besides taking an occasional part in three in the city itself; often giving up evening hours, that should have been spent in rest at home. Most conscientious in his duty to his employers, whose friendship and esteem were manifested on every occasion, he remained at business till within ten days of his death; when illness of an alarming and very suffering nature attacked him, causing frequent periods of unconsciousness. Between these attacks he expressed his assurance that

whatever the issue might be, all would be well ; often using the words, "'tis *all* for the best." A letter written by one who attended him in the sick room, thus describes his state of mind, when unable to speak. " The comfort I feel in sitting by his side, looking into his dark earnest eyes, reading the peace within by the sweet smile, that always settles on the face when distress of some bodily sort does not chase it away, is more than words can describe." With his wife and others from a distance around him, he peacefully breathed his last on the morning of Fifth day, the 11th of Twelfth mo. 1873.

The nurse handed to his widow a letter he had written to her with great effort on the evening of the 8th, when she was taking a little necessary rest. In this, after a few instructions and farewell messages to his many friends, he thus sends a word of stimulating encouragement to the six young apprentices in the business previously referred to : " Try and do your duty to God and man, and never fear to face stern death. My mind is quite at rest."

ELIZABETH RICKMAN, 79 26 4 mo. 1874
Rochester.

ABIGAIL ROBINSON, 75 25 3 mo. 1874
Moate. An Elder. Daughter of John and Margaret Penrose Richardson.

HANNAH M. ROBINSON (JR.), $\frac{1}{2}$ 9 5 mo. 1874

JANE AGNES ROBINSON, $2\frac{1}{2}$ 12 8 mo. 1874

Two daughters of Christopher and Hannah
Maria Robinson, of *York*.

LYDIA ROBINSON, 64 29 8 mo. 1874

Limerick. Wife of Joseph Robinson.

EMILY KATHERINE ROBSON, 17 14 5 mo. 1874

Hurworth, Darlington. Daughter of Edward
and Katherine Robson.

SARAH RUSSELL, *Dublin*. 80 29 12 mo. 1873

Widow of Joseph Russell of Moate.

MARY SADLER, 59 5 2 mo. 1874

Grange, near Allonby. An Elder. Widow of
John Sadler.

RACHEL SALMON, 67 15 3 mo. 1874

Guildford. Widow of Thomas Salmon.

HENRY SCARNELL, 23 9 1 mo. 1874

Died at Walker, Newcastle-on-Tyne. Son of
John and Anna Scarnell, *Great Yarmouth*.

This dear young man was called away to his rest above, when his friends were fondly hoping that the hand of the Lord was preparing him for usefulness here. He was one of the Lord's visited children, and it was instructive to mark his religious progress, after the pattern our Saviour gave of a growth in grace, "first the blade, then the ear:—after that, the full corn in the ear."

He was not without failings: but by Heavenly aid his will was brought into submission, though he was often sensible of many shortcomings.

Most dutiful and affectionate was he as a son, kind and loving as a brother, distinguished by an amiable disposition and circumspect deportment, at all times anxiously concerned for the best welfare of his nearest connexions. He became thoroughly convinced of the principles of the Society of Friends: and during his apprenticeship read largely of their early history, biography and works, longing to come up to the standard they professed. Not unfrequently did he express his belief, that young Friends lose very much, by not reading these works more. "Barclay's Apology" was a book he greatly valued. His remarks on religious subjects showed that a deep inward work was going on in his soul.

He was especially careful to attend to impressions of duty in small as well as great things. Before he attained to manhood, he was concerned to adopt the plain dress and other distinctive customs of the Society of Friends: not (as he said) that he should be better or worse for anything he wore, but that it was right for him to do so, and he felt peace in these acts of self-denial, though they often exposed him to peculiar

notice. He felt that after this much more was expected of him by others : but the Lord whom he desired faithfully to serve and follow, enabled him to maintain the watch, and adorn the doctrine of his Saviour. He often mourned over the inconsistencies amongst us as a religious community. Occasionally his voice was heard in meetings for worship.

By no means a stranger to trial and disappointment, yet his sensitive mind was brought to bow in submission to the will of God. After the trial of leaving home to a distant situation, he writes : " I do trust I am in my right place : if only I am so, I care not. These trials purify the soul through the Heavenly physician. Oh, this belief is my stay. In thinking over the lot of my dear ones, I commit them to God's keeping. He makes a way for those who love Him ; but we must show our love by our daily lives and conversation. May I invite all with myself to a more entire resignation to God's will."

Writing to a sister, he says : " I was rejoiced to hear my dear sister speak of the realities of religion. How delightful to think of us all, as a little band of true, devoted disciples of Jesus ! and then how joyous to think of all—not one excepted—meeting in heaven, to be for ever with

the Lord!" Little was it then thought, how soon he himself would meet his only brother, who had been called away some years before.

During his last illness, he was calm, full of love to all, and full of thankfulness, desiring that the Lord's will might be done, and that his own illness might be sanctified to his soul. He was advancing towards convalescence, and making arrangements to go to his parents for a change, when he incurred a relapse while taking exercise in the open air. His illness increasing, he became sensible that he could not recover, though this was only a few days before his death. Then he appeared to have nothing to do but to die, and said "he was prepared for the change, that he believed he was washed white in the blood of Christ, that he was going to be with Him, that he rested his hopes on the work of Christ, and on Christ only;" saying also, "he that believeth on the Son hath life." On the last evening, he told his mother that the change for him would be a glorious change, and that he loved all,—everybody: and sent messages of love to his absent friends. Several times he broke out in vocal prayer; and once, as if heaven was opening to his view, he exclaimed with emphasis, "Glorious! glorious! glorious!" These were nearly his last words.

- SAMUEL JOSEPH SCOTT, 61 27 3 mo. 1874
Terenure, County Dublin.
- ROBERT THOMPSON SHILLITOE,
Sydenham, 5 19 7 mo. 1874
 Son of Buxton Shillitoe.
- MARY ANN SHIPMAN, 79 1 7 mo. 1874
Reading. Widow of James Shipman.
- RACHEL SIMMS, 13 16 11 mo. 1873
Chipping Norton. Daughter of Charles Price
 Simms.
- MARY SIMPSON, 55 25 12 mo. 1873
Middlesborough. Wife of Robert Simpson.
- ROBERT SIMPSON, 74 3 3 mo. 1874
Melksham. An Elder.
- JOHN SIMPSON, 67 25 7 mo. 1874
Castlegate, Cockermouth.
- PAUL SMITH (JR.), 24 11 11 mo. 1873
Liverpool. Son of Paul Smith.
- RACHEL SMITH, 76 10 7 mo. 1874
Lewes. Widow of Nathan Smith.
- ANNIE MYRA SMITH, 13 mos. 23 7 mo. 1874
Leeds. Daughter of Frederick and Hannah
 Smith.
- THOMAS SMITHIES, 51 30 1 mo. 1874
Cleckheaton.
- LEWIS HATLEY SODEN, 71 30 3 mo. 1874
Eatington, Warwickshire South.

MARTHA SPARROW, *Wexford*. 86 1 7 mo. 1874

EMMA STEER, *Derby*. 78 23 11 mo. 1873

VAUGHAN STEPHENS, 78 17 12 mo. 1873

Birmingham.

JOSHUA WM. STRANGMAN, 77 31 3 mo. 1874

Waterford. An Elder.

CHARLES BENNETT STURT, 80 25 3 mo. 1874

East Hoathly, Sussex. A Minister.

LOUISA ANNIE HEATH SWINBORN,

Weston-super-Mare. 18 20 3 mo. 1874

Adopted daughter of Martha and the late Henry Swinborn.

JAMES TANNER, *Portishead*. 83 20 6 mo. 1874

ELIZABETH TAYLOR, 85 $\frac{1}{2}$ 26 10 mo. 1873

Middlesborough. A Minister. Widow of Joseph Taylor: the three names following were their grandchildren.

CHARLES CLAPHAM TAYLOR, 26 2 12 mo. 1873

Middlesborough. Son of William Taylor.

HELEN TAYLOR, 16 5 12 mo. 1873

Salisbury. Daughter of James Taylor.

ROSAMOND ISABEL TAYLOR, 8 23 7 mo. 1874

Peckham Rye. Daughter of John Taylor.

GEORGE THOMAS TAYLOR, 58 20 2 mo. 1874

Cheltenham.

JOHN TAYLOR, *Dundrum*. 84 19 7 mo. 1874

MARTHA TEALE, *Batley*. 69 7 2 mo. 1874

HANNAH THEOBALD, 78 10 5 mo. 1874

Henley. Widow of Joseph Theobald.

MARY JANE THOMPSON, 48 11 7 mo. 1874

Newton Heath. Widow of George Thompson.

JOSEPH THORP, 70 23 9 mo. 1873

Halifax. A Minister.

The character of this beloved brother in Christ, presented a rare union of useful qualifications and Christian graces. To great energy, decision, and administrative skill, was added an affectionate, genial, and chastened spirit, combined with much vivacity and refined courtesy. His conversational powers in the freedom of private intercourse, as well as his influence in the direction of public business, alike displayed sound judgment and intellectual ability. And from early youth to the close of life, he was manifestly under the governing influence of a reverential love to God and Christ Jesus our Lord; which shed a quiet sunshine on his path, "the shining light, that shineth more and more unto the perfect day."

He once related a circumstance in his early childhood, which left on his mind an abiding impression of the efficacy of prayer. He was then about eight years old, and was sent by his mother for a stone of flour; the money being put

in the bag. It was war time, and food exceedingly dear. Arrived at the mill, he found he had lost the money, and felt much troubled. However he offered a secret prayer, that the Lord would enable him to find it, and went back, looking eagerly as he went, till in the middle of Leeds bridge, one of the most crowded thoroughfares in the town, he found all the five shillings he had dropped. In after life he would express his thankfulness for having found the same gracious help, as he sought, by continued prayer, for the Divine guidance even in his temporal concerns.

At the age of ten, he was sent to Ackworth School, where his future career was in some measure foreshadowed, not only by steady progress in study, but by amiability of disposition, and the extraordinary power which he exercised among his school-fellows; so that his word had the practical weight and influence of one in riper years, a teacher rather than a pupil. His religious feelings were such, that in later days he was heard to say, that he believed, if he had been faithful, he should have spoken in meetings for worship while still a boy at school. When in mature life he served for a total of about twenty years on the School Committee,—in addition to

his aid in general management, the part he took in the examinations was especially useful and suggestive; and from his skill in approaching the minds of his hearers, his observations found ready entrance, whether in regard to their attainments, or in his more solemn exhortations on matters of eternal moment.

After leaving school, he was brought up to the wool trade; and this occasioned much travelling from home, in which he was especially careful not to infringe on the religious observance of the day of rest. He was by no means so absorbed in trade as to shut himself out from public service, but engaged actively in works of usefulness; so that at one time it was more the exception than the rule, for him to have an evening's leisure at home. He was indefatigable in the Temperance cause, and as President of the British League, was eminently useful in keeping in harmony that association. He was the mainstay for many years of the Halifax British Schools, and a valued supporter of the Bible Auxiliary, and the Town Mission.

But after all, his most devoted services were given to the Society of Friends. In Yorkshire his labours in the meetings for discipline are remembered with lively satisfaction. It was his

religious concern to seize the opportunities they afforded, for calling attention to the grounds and utility of our various regulations and testimonies, for giving practical advice on the business and responsibilities of life, on the exemplification of Christian principle in Christian conduct. It is well remembered, how at the close of a Quarterly Meeting at York, he entered on a most touching and solemn appeal to Friends, on behalf of the suffering Freedmen in the United States, till the whole company were absorbed, baptized into the feeling of Christian obligation, in a case so evidently calling for obedience to the great commandment. His long term of services as Clerk to his Monthly and Quarterly Meeting, and for some years to the London Yearly Meeting, may be gratefully remembered. The weight of the last engagement rested heavily on him, at a crisis when the revision of the Book of "Doctrine, Discipline, and Practice" brought the general constitution of our Society under close and searching review. One especially intimate with him says; "He had a deep sense of the need of best help, to discharge the duties of these stations. I remember his telling me soon after his appointment to the Clerkship of the Yearly Meeting, that he had been much cast down, under the apprehension

of having failed to manage the business as he thought efficiently ; and that he had spent a considerable part of the time between that and the following sitting, walking up and down the Custom House Quay, considering whether he should not ask to be released from the appointment, to which he felt so unequal."

Our dear friend's coming forth as a Minister dates from about 1848. He was recorded as such in 1853. He visited many parts of this country and Ireland: and both in large congregations and in private and family visits, his labours were much blessed. There was a solemnity of manner and depth of feeling which impressed the hearers, and his great theme was the unsearchable riches of Christ. In reference to an engagement in 1855, to visit Friends in Manchester, which had rested on his mind for two or three years, he thus describes in a letter his bringing the subject before the Monthly Meeting. "A very solemn feeling overspread the meeting for some time ; after which a very general and most cordial expression of unity took place. It was very humbling and at the same time very encouraging to me. For so feeble is my faith under such burdens, that a weak expression of concurrence, not to say a doubting at all, would have cast me down very

painfully. Such is the tender love of our Heavenly Father, that He cares for us, and works for us most graciously, after the counsel of His own will. I do most deeply feel the weight of the engagement, but my spirit has for a long time yearned towards the members of that large meeting."

Little of the feelings and thoughts of our beloved friend remain, as he appears to have left no diary or private memoranda, yet we may perhaps adduce one or two short extracts from his correspondence.

TO HIS SON AT SCHOOL.

"I often think of thee with affection, desiring for thee health of body and establishment in the Truth—'the truth as it is in Jesus' revealed to us in sacred Scripture. This sacred Scripture, as its name imports, is the Will or Testament of Him, who hath therein revealed to us the unsearchable riches of His love in Christ, who died that we might be blessed for ever. We have no other equally authoritative revelation of this great mercy. The Will or Testament of our blessed Lord is the Gospel or glad tidings to perishing sinners; such as we all are, until, by believing 'the record which God hath given us of His Son' we become reconciled unto Him by the death of

His Son, which is here revealed unto us. As unto them which believe Jesus is precious, so also are these sacred records by which He is made known unto us, precious also. I hope that the press of lessons and school duties does not hinder thy devoting a goodly portion of time to the perusal of, and meditation on, these invaluable records."

Tenth month, 14th, 1854. "It is now bed-time; to-morrow is the Sabbath. It is truly pleasant to put aside as far as may be the cares and turmoil of life, and to realize a little more fully that state of nearness to God which is felt in true worship, however poor the worshipper: a little foretaste of that communion which is the blissful inheritance of the saints in light, 'when we shall see Him as He is.' Let us then, in the midst of all our cares and engrossing duties strive to be like Him; that it may be our glorious privilege, when these few fitful or eventful years are over, 'to see Him as He is.'"

Twelfth month, 2nd, 1856. * * "Diligence in things spiritual is needed, as in things intellectual. Without it, we cannot expect to reach eminence in either. The growth of the spiritual life is not a merely passive condition, but a race, a warfare, an exercise, a striving, an overcoming, —thus gaining the crown of victory."

About the year 1866 Joseph Thorp experienced a great decay of bodily strength, which issued in almost entire withdrawal for some years from active labour; during which time we find him writing to a friend: "How it may issue I do not see, but am able to leave it in the hands of Him who knoweth what is best, and doeth all things well. * * * I am enabled to accept this 'light affliction,' as designed in the love of my Heavenly Father, to draw me nearer to Jesus, to afford me a quiet opportunity to examine mine own self, to prove the foundation, and it *may* be, by this process of spiritual underpruning, to permit me to bring forth more fruit to the praise of the glory of His grace:—and truly it is all of grace, all of mercy most unmerited by Thy grateful and attached friend."

In another letter to a friend and fellow-labourer, dated First month, 1870, when somewhat convalescent, he says: "We were graciously permitted to labour for some years in the good Master's service:—and when to remain in the tent seems our portion, it is sweet to think

'They too may serve who only stand and wait.'

During the long season in which I have been an invalid, I have had abundant cause to commemorate the goodness and loving kindness of the

Lord. I was tenderly dealt with, having little or no bodily suffering, except at one time extreme weakness; throughout, my mental powers were unimpaired, so that I could read and converse, and enjoy letters received from beloved friends. It was nevertheless a season of solemn searching of heart: and the prospect (at one time rather probable) of being soon called into the presence of Infinite Holiness, brought me down to a feeling of utter unworthiness and deep abasedness. How the soul then clung to the precious promise of a Saviour's righteousness, and of being complete in Him! O it was very solemn and soul-subduing, thus to walk and wait as in the border-land! But sweet to feel the precious assurance, 'He is faithful that promised;' and sweet also the promise, 'Him that cometh to Me I will in no wise cast out.' I could then say,

'Just as I am——without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,—
O Lamb of God, I come.'"

He was again raised up, to unite with his friends in their public meetings for worship and discipline, and in 1872 attended the Yearly Meeting in Dublin:—but in the summer of 1873 his strength again began rapidly to fail, and on the

23rd of Ninth month he died at Llandudno in his seventy-first year.

WILLIAM THORP, *Mirfield*. 52 3 9 mo. 1874

WILLIAM TIMERIC, *Coventry*. 85 15 12 mo. 1873

REBECCA HARVEY 'TODHUNTER,

Dublin. 30 26 8 mo. 1874

Daughter of Thomas H. and Hannah H. Todhunter.

RACHEL TREGELLES, 68 24 2 mo. 1874

Falmouth. A Minister.

The oft repeated words of the beloved subject of this brief memorial, "Say little about it,"—in reference to what concerned herself, suffice to limit the present record, which it would not be right wholly to omit.

Rachel Tregelles was the daughter of Samuel and Rebecca Tregelles, and was born at Falmouth in 1806. A younger member of a family of sixteen children, her youth was shadowed by the death of several brothers and sisters at an early age:—one of them her own twin brother, whose name—(though parted from her almost by a lifetime, and heretofore too tender a subject to be spoken of)—was on her lips, shortly before she passed away to join him in the world above. The many bereavements of her girlhood doubtless weighed on a sensitive temperament; so that she,

who, we believe, would have testified in after years "a solemn yet a joyful thing is life,"—shrank from the prospect before her, and longed for the refuge given by an early death.* The larger portion of her life was spent at or near Falmouth, though with long intervals of absence; and more or less directly, her time was much occupied with the teaching and training of the young. This work, which was to her truly a labour of love, began when she was a girl.

From 1853 to 1862 she was the superintendent of the York Girls' School. She entered on this important office with a deep sense of its responsibility, and under much fear of falling short in the performance of its duties. The help which she received from the committee, especially from the late Joseph Rowntree, was most gratefully and affectionately appreciated, and left an indelible impression on her mind. Writing in her private memoranda of the night of her arrival at York, she remarks,—“Thoughts of my dear sisters and home would intrude, and though un-

* “But now, what God
Intended as a blessing and a boon,
We have received as such; and we can say,
A solemn yet a joyful thing is life!
Which, being full of duties, is for this
Of gladness full, and full of lofty hopes.”

(Archbishop Trench.)

bidden, they were not unwelcome guests ;—again and again the query would arise,—should I be so comfortable as I am, if I had done wrong in costing them and myself all the pain I have done, in coming here ?” A few months later the entry occurs,—“ I marvel at the power which has been *given* me to love the girls heartily as I do. Many of them I not only *love*, but have the sweet feeling of this being reciprocal.” Again at the close of the first twelve months in her new position, she looks forward to the coming year as one respecting which she says :—“ I should have *more* doubts, and fears, and misgivings, were it not for the help which has been afforded during that which is passed : in which I can see there has been so much want of true wisdom on my part, and yet so many mercies, as to cause me to feel that these must have been from above ; and yet it seems almost presumptuous thus to regard them, feeling so utterly unworthy as I do.” In a private letter of nearly the same date she says,—“ I marvel at myself, when I realize that I am not frightened at my seemingly self-imposed responsibilities : and I am ready to think that I must be helped by a power and strength to which my only claim is my own weakness.”

She was acknowledged a Minister in 1867,

but her voice was not often heard in public,—owing latterly to the sense of physical weakness. Hers was emphatically the ministry of a life increasingly dedicated to the Redeemer, in whom alone she trusted. Possessed of a clear intellect and judgment, with keen discrimination of character, these natural gifts as time passed on were more and more sanctified and elevated by the spirit of the gospel: while her extensive acquaintance with society in its varied phases, doubtless helped to enlarge the bounds of those wide and tender sympathies, which were often appealed to by the young, the suffering, and the sorrowful.

While a diligent reader of the Holy Scriptures, she was careful to find time for meditation and prayer, even in the most busy periods of her active career; and the fruits were manifest in her actions and conversation. Though she rejoiced in the God of her salvation, she was nevertheless eminently qualified, by acquaintance with her own infirmities, to enter into feeling with her fellow-creatures; showing a practical belief that all are children of one family, and recognizing their individuality as well as their different trials and temptations: while her tolerance, and her freedom from a censorious or a dictatorial tone,

were calculated to prevent her advice from giving offence. Hence it was, that in the houses of the afflicted, by the bedside of the sick and dying, to the perplexed teacher and the perplexed learner, —her words of counsel and of comfort were alike welcome. Nor did she regard the little pleasures of others as of no importance. To carry fruit or flowers to an invalid,—to find a toy, or plan some expedition for a child,—were to her pleasant duties ; no more to be overlooked than the giving of food to the hungry, or clothes to the naked. Hers was indeed a willing service unsparingly rendered, often beyond what her bodily strength could bear. The sense of her own shortcomings kept her watchful and humble ; and yet to those around her there was so little manifestation of deficiency, that a stranger who once spent a few days under the same roof with her, referred years afterwards to that intercourse, and to the incentive “her holy and happy life” had supplied. A similar testimony has been borne by many others, who saw in her daily walk the evidence that she had been with Jesus. She had a deep sense of responsibility for every gift bestowed ; and was most anxious that none should allow their talents, whether few or many, to lie idle during the short day in which their Lord might delay His coming.

This she strove to urge upon the young; and her patience with their waywardness, her willingness to listen to their opinions however unreasonable, and the yearning sympathy with which she regarded them,—gave her an influence the full results of which may never probably be known on earth.

While taking a healthy, happy interest in her outward occupations, and setting a high value on the opportunities of life, it is yet striking to notice the satisfaction with which she refers to those whose labours were ended. Thus in a letter to a relation written in 1858, speaking of some memento of one lately deceased, she expresses her wonder "that there is not more sadness in the associations which such a relic awakens;—but," she adds, "as time, yes even as *days* pass on, more and more do I congratulate those, who having fought the good fight and kept the faith, have been taken home to their Father's house, to *go out* no more for ever! and the remainder of life looks but like a little while indeed;—not that I am weary of *my* life, or *ready* to depart." To the same correspondent, then suffering from a recent bereavement, she writes in 1867, after some fearful storms on the coast had occurred, "just now when the sorrow and sadness

of all these shipwrecks are on my spirits, the gladdening thing to think of is, the loved ones who have cast anchor within the veil, whither the forerunner has for us entered ! and to think that *they* can never drag the anchor, or drift from their moorings ! And, when sorrow in any form comes, though one may miss the loving sympathy, yet how glad you feel that the dear one, just escaped from the *shackles* of mortality, is spared a share in this ; which may be wholesome discipline for us, and taken too as from a Father's hand,—but which was not needed for the happy ransomed one."

Her latter years were spent at Falmouth in companionship with a beloved sister. Her very delicate state of health had been of such long continuance, and her last illness presented so many fluctuations, that the hope of a partial restoration was cherished by her friends almost to the end ; and she herself would have chosen to live a little longer. Quietness and confidence marked those closing hours of exhausted nature ; but there was little expression of her feelings, except the earnest assurance that there was *nothing to fear* ; or the comprehensive utterance, " What a precious faith this is, in our Lord and Saviour Jesus Christ ! " Words were not wanted

then to make known that in this faith she had lived, and was prepared to die. A friend and relative writing immediately after her death says, in language the accuracy of which will be felt by not a few, "the tide of life seemed always so strong and full within her,—spending so little of its force upon itself, and so bountiful in its flow,—that it is difficult to believe it is all over. * * Her life is in reality still diffused abroad in many other hearts and other minds. And the beautiful spiritual life,—‘the life hid with Christ in God,’—is gone to its true home, after leaving its witness here."

Believing that she has a name and a place in the Lord's house better than of sons and of daughters, may we not, without presumption, anticipate for her a time, when she will humbly say before the throne of God and of the Lamb,—*"Behold I and the children which God hath given me."*

MARGARET TYSON, 35 8 9 mo. 1874

Ulverstone. Wife of Aaron Tyson.

THOMAS WALKER, *Leeds.* 70 22 10 mo. 1873

ANN WALKER, 68 8 4 mo. 1874

Ellenthorpe, near Boroughbridge. Widow of Thomas Walker.

AMELIA WALKER, 37 25 7 mo. 1874

Huddersfield. Daughter of Joseph Walker.

JOHN WALKER, *Whitehaven*. 60 12 8 mo. 1874

CHRISTOPHER WALTON, 75 24 3 mo. 1874
Bishop Auckland. An Elder.

MARY PENROSE WALPOLE, 78 12 8 mo. 1874
Tramore, near Waterford. Widow of James Walpole.

LUCY ANN WATERFALL, 1 $\frac{1}{2}$ 5 5 mo. 1874
Kirkby Malham. Daughter of Arthur and Hannah Maria Waterfall.

ALFRED WATERHOUSE, 75 27 12 mo. 1873
White Knight's Park, Reading.

The departure of this beloved Friend would have seemed awfully sudden, if, through the love and mercy of his Saviour, he had not been ready for the better world. He appeared in his usual health, and had been walking in his garden; when, on returning to the house, the heart as in a moment ceased to beat, and his redeemed spirit took its flight to heaven.

Alfred Waterhouse was the sixth child of Nicholas and Ann Waterhouse of Liverpool, and was born on the 15th of the Sixth month, 1798. He entered early into his father's business, that of a cotton-broker:—one which involved much waiting on the Exchange in the midst of companions, the influence of many of whom was far from good; but it is believed that he was graciously

helped to pass unhurt through this ordeal. It is not known at what time the great change of heart took place, the importance of which to every one, he was so concerned in his later years to set forth; but the growing tenderness of his spirit, his love for all that was good, and his concern to be guided aright in everything he undertook, shewed whose he was, and whom he desired to serve.

In 1829 he married the only daughter of Paul Bevan of Tottenham, a union productive of much happiness during the more than forty-four years it was permitted to last. To their children he was a wise counsellor and tender father, ever desiring their best interests in preference to any earthly good.

He retired from business when comparatively a young man; having long thought that when a competence was secured, it was better to leave the field open to others, and that a life of comparative leisure was more conducive to the welfare of the soul, than one spent in amassing more than enough. This step, though it involved some self-denial in various ways, he never regretted; but rejoiced in having more time to devote to his family, and to pursuits which lead the mind to a more intimate knowledge of the wonderful works

of God. He was thankful too, to be able to live where the education of his children could be carried on to most advantage, and finally left the neighbourhood of Liverpool in 1849 to reside in the south of England. For six years he enjoyed a quiet retreat in the vicinity of Bristol; and when it seemed needful that his younger sons should attend the classes at University College, he removed to London in order to make a home for them in its neighbourhood. Towards the end of 1858, he once more enjoyed living in the country, settling at White Knights near Reading. His new home was very congenial to his tastes, and near enough to London for his sons (who were still engaged there) to be often under the parental roof.

But it was not only in what are usually denominated blessings that the goodness of his Heavenly Father was shown:—the chastening, so needful for our profit, and that we may be partakers of His holiness, came also from His loving hand. In 1865, a sweet little grandson who had come for change of air, faded away, and was taken to the Saviour whom as a child he had learnt to love. And early in the following year, our dear Friend suffered much from a long and painful illness, during which the patience and

thankfulness of his spirit were very striking to those who had the privilege of being with him ; the words seemed verified in his experience, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." In 1868, he was called upon to give up a beloved daughter-in-law, greatly endeared to all who knew her, not only by the sweetness of her disposition, but also by the beauty of conduct which came from her desire to please the Lord. She was taken, after a few days' illness, to be for ever with the Saviour whom she loved,—and, in the following year, on the same day, and almost at the same hour, her husband rejoined her in a better world.

These repeated trials we can believe were graciously blessed to the subject of this little memoir, and it became more apparent than ever to those who knew him best, that the work of righteousness was indeed peace, and the effect of righteousness quietness and assurance for ever. He loved retirement, and his walk through life was an humble and quiet one; yet he gladly gave his time and influence to objects likely to benefit his fellow-men. The Bible was his favourite study, and he spent much time in reading it, and in prayer : he was also fond of hymns, and such

books as dwell on the love of God in giving His Son a sacrifice for our sins, and the blessedness of the work of the Holy Spirit in our souls. He often spoke of receiving the Kingdom of Heaven as a little child—coming down low enough, and being simple enough, to accept the gift of eternal life with the unquestioning faith of a child-like spirit; and he told of seasons of communing with his Saviour, very precious to his soul, dwelling at times on the uncertainty of all things here, and the need of being ready whenever the summons should be sent. This was especially the case the day before his death, which and the previous one (Christmas Day) were very happily spent with many of his children and grandchildren around him; so that when the sudden end came to a life which had been, throughout its more than threescore years and ten, so peaceful and so blessed, he passed without a moment's warning, from those he so much loved on earth to his better home in heaven.

The following texts were found in his pocket-book, with some verses, in which he had marked the stanzas copied here:—"Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine."—Isaiah xliii. 1. "I, even I, am He that blotteth out thy transgressions for Mine

own sake, and will not remember thy sins."—
Isaiah xliii. 25. "Fear thou not; for I am with
thee."—Isaiah xli. 10.

"Surely for some the golden gates
Are opened awhile, ere they enter in,
And they taste the glory which yet awaits
The spirit ransomed from death and sin.

And day after day, Thy spirit's grace
Has led me on with unwearied love,
And now I soon shall behold Thy face
In the happy home of Thy saints above.

Father in heaven,—be with me still!
Jesus, my Saviour, oh, quickly come!
Wash me from every stain of ill,
And bear me speedily, safely home."

MARY WATSON, 60 20 11 mo. 1873

Newcastle. Widow of John Watson.

THOMAS DAVIS WATSON, 28 22 1 mo. 1874

Aberdeen. Son of Samuel Watson of Dublin.

In writing a sketch of Thomas Davis Watson's life, we desire that it may encourage those who are young to make the full consecration of their lives to the Lord's service. He was born in 1845, near Dublin, where he spent most of his life till he went to live in London. In 1863, when a little more than seventeen, he attended a Quarterly Meeting in Mountmellick; and four

years later he writes of that time : " I shall always remember Mountmellick with feelings of deep thankfulness ; as it was there this time four years, that I first knew my sins forgiven for Christ's sake, and from then to the present time, that happy assurance of being a child of God, and an heir of eternal life, has never left me ; though at times I have been much cast down and discouraged by my own want of faith, not sufficiently looking unto Jesus for support and strength to resist temptation."

When living in Dublin, he had a class in the Friends' First-day School ; but his principal work of this kind was in London, where he went to reside in 1867. During three years he spent much of his leisure time in the different departments of the Bedford Institute ; Bible classes, open air preaching in the courts round Spital-fields ; tract distribution in the " Bird Fair," &c., and often at the Refuge and Home of Industry. He had for many years felt the command, " Go ye into all the world and preach the gospel ;" and towards the close of 1869, though he had fair business prospects, he felt it to be right for him to devote his whole time and talents to the service of his Lord. The following extract speaks of this call : " Last night three weeks, after I got home

and sat down to read the *Monthly Record*, I came to Joseph Stickney Sewell's letter on missions, written from Madagascar; and it came home to me with great force, that there might be some duty for me in the matter. I then earnestly, and for three weeks, pleaded with the Lord to make known His will to me; that if it were of the flesh it might pass away, but if His call, He would show it to me, and give me to submit."

Feeling the great importance of the step, he passed through much conflict of mind, before the way was made plain to him as to his future course. To go to Madagascar first weighed heavily upon his mind; then by various means it became plain, that he ought to study medicine, with a view to becoming a medical missionary at home. Accordingly, (after some months waiting,) in the spring of 1870, he resigned his position in one of the wholesale warehouses in the city, having previously visited one of the Home Medical Missions to study its working. These are established in many of our cities, and are the means of much blessing. All who assemble at the dispensary at a certain hour, are present during the short gospel address, before passing in one by one to see the physician; and patients who are too ill to come to the Mission

Hall, are visited at their own homes. Those who undertake this work must be willing to consecrate not only their time and talents, but also their worldly prospects as medical men. This was the field he felt the Lord was calling him to labour in, and he cheerfully prepared to do His bidding. It was years since he had left school, and to qualify himself as a doctor involved four years close study ; but believing he was in the path of duty he went forward, resting upon the promise "My God shall supply all your need." At the close of this year he writes in his diary :—"This has been a year of great blessing to me ; I have grown in the knowledge of Jesus. I believe I have learned to count all things but loss as to earthly ties ; but there still remains a stern and hard conflict with self, that the body and its desires may be kept under."

His work from this time lay almost entirely at the London Hospital, and out-patients connected with it ; and one of the lady visitors writes of him as follows :—"For some time past I have been privileged to go in and out on visiting days to the London Hospital, to see some of the many sick people ; and from nurses and patients I have heard sweet testimony of your dear son. He was always dropping a word for the Master, and as

much of his leisure time as possible he was in the wards. I have myself sometimes met him hurrying from one to another : his gentle quiet manner made him very acceptable to the poor sick people, and of this I am sure, that many a one will deeply mourn his loss. Besides his work amongst the patients he was the means of starting a branch of the Christian Medical Association in connection with the Hospital, and a Bible Class was held weekly by a few of the students."

The following, written since his death by his friend Annie McPherson, is another record of his labours :—"The other day I went to visit his old work-places, the wards of the London Hospital. There indeed he has left a sweet savour of his Master. To me he was always a valued counsellor, for he had studied this corner of the vineyard devotedly; many a Bible and Testament in small rooms, where they had never been before, are witnesses of his loving heart."

The following letter to a sister was written in the autumn of 1872 :—"It is peaceful and happy beyond expression, when one hears the other fellows here canvassing among themselves where they will settle,—town or country,—at home or abroad,—army or navy,—which class of practice as physician or surgeon is most money-

making,—to feel that my fortune is already made, in having left all for the pearl of great price; and that having Christ, I shall, whether amongst the home heathen or foreign heathen, be blessed, and by Him made a blessing. What is life, and its pleasures and joys? Soon passed away; but happy, thrice happy, are those, whose faith already places them as citizens of a city that hath foundations, whose builder and maker is God.” * * *

“We who are blessed with health are too little thankful for it. Now I am in the midst of 450 sick, three dying every two days on an average. Continue to pray for me, that I may be a missionary for Jesus.”

The following was written while resident in the Hospital, just four months before the close of his life on earth, and was suggested by witnessing so many youthful death-beds:—“I am in His hands who only does His children good, so that ‘should pining sickness waste away my life,’ as I see so many young and strong succumb in a few weeks, it will only be according to His will.”

Early in 1873 he passed examinations in anatomy and physiology, and won two valuable prizes; and towards the end of the year he left London for Aberdeen, to finish taking out his degree. Two days after his arrival he was

attacked with pleurisy, and in a few weeks symptoms of lung disease appeared. His illness lasted nearly two months, but he always remained cheerful and happy. He never expressed any wish as to his recovery; like a child he rested confidently in his Heavenly Father's love. Though his friends were telegraphed for, the end came so rapidly that his mother, who had nursed him all through his illness, was the only relative with him at the close. The day before his death the following farewell letter was dictated by him:—

“My dear father, brother, and sisters,—A little while ago when the doctor took my hand, and told me he feared I was passing away, I had no feeling either of joy or sorrow. All through this illness, I have been wonderfully enabled to say, ‘Thy will be done.’ I am sure you have freely given me up into His loving hand, who doeth all things well. * * I feel perfect rest; I have no fear, no anxiety, no care. I know that Christ has made full atonement for all my guilt; and through a fuller trust in later years, I have found that He also saves from the power of sin. If I am to pass away quietly, He will be with me; if not, He will be my strength. And now I have only to commit you to His loving sympathy; do not look on me as dead, I have only gone on

before you, into 'the house not made with hands, eternal in the heavens,' there to reign with Christ for ever. I now bid you an affectionate farewell, hoping to meet you all in that house."

During the next day those of his relatives, who could not undertake the journey to Aberdeen, were comforted by frequent messages that he was not suffering, that he was safe in Christ, and felt perfect rest in Jesus. To one of the doctors of the Medical Mission who asked how he felt, he replied: "Weaker in body, but stronger in Christ." Towards evening his mother perceived a change coming, and beckoning to his kind and Christian nurse, they knelt beside the bed. He raised his eyes; and while still gazing upwards, almost imperceptibly his life passed away.

"What though the hopes which he so dearly
cherished

All faded gently as the setting sun;
And e'en our own fond expectation perished,
Ere yet life's noblest labour seemed begun;—

And though our tears will fall, we bless Thee,
Father,

For the dear one for ever with the blest;
And wait the resurrection morn, when Thou
shalt gather

Thine own, long parted, to their endless rest."

- GEORGE WEBSTER, *Halifax*. 79 3 12 mo. 1873
 GEORGE WELLS, *Banbury*. 84 27 12 mo. 1873
 WILLIAM WHEATLEY, *York*. 77 8 1 mo. 1874
 JULIANA WHITE, *Ipswich*. 86 16 12 mo. 1873
 RUTH EMMA WHITFIELD, 15 21 6 mo. 1874
Tullygarvey, Cavan. Daughter of John and
 Hannah Whitfield.
 MARY ANN WHITFIELD, 12 11 7 mo. 1874
Renwick, Alston. Daughter of Thomas and
 Mary Whitfield.
 JOSEPH WICKLOW, 68 18 10 mo. 1873
Drummond, County Tyrone.
 WILLIAM HENRY WICKLOW, 1 $\frac{1}{2}$ 11 7 mo. 1874
Dublin. Son of Joseph and Fanny Wicklow.
 CHARLOTTE WIDDAS, *York*. 68 22 4 mo. 1874
 Wife of Cornelius Widdas.

The subject of this notice was born at Nun Monkton, a small village a few miles from York. Her parents were in humble circumstances, and her father dying whilst she was very young, she had to "go out to service" when she was little more than ten years of age.

The industry and perseverance which marked her character were early shown. Having when nearing womanhood removed to York, she apprenticed herself to learn the business of a stay-maker; the knowledge of which she soon acquired, and

actively carried on through life: thus assisting her husband in the maintenance and education of their family.

No opportunities of mental culture having been afforded her in her childhood, she now applied herself diligently to learn to read and write, and might often have been seen at her husband's side, spelling out with his aid words in the New Testament. The power she thus acquired of seeking truth for herself was very precious to her, especially in periods of sickness and of trial; and a great desire was awakened within her for the attainment of useful, and especially of Scriptural knowledge: and as the views of gospel truth were gradually unfolded, she was enabled to trust in Christ as her Saviour and her Redeemer. With her husband she joined the Society of Friends, and was comforted in attending their Meetings for Worship, often expressing the help she experienced in them.

Hospitality and neighbourly charity were marked features in her character, and her skill in administering to bodily infirmities caused her aid to be largely sought by an extended circle. Services of this kind offered frequent opportunities for wise and tender counsel; and we do not doubt that many still remember with thank-

fulness "words fitly spoken" which our dear friend addressed to them. She suffered much bodily sickness, and in the later years of her life underwent many painful operations for the relief of a complaint, which she knew would eventually prove fatal. Under these trying circumstances her activity and cheerfulness were remarkable, but not more so than the patient resignation which was seen, especially in her last illness. It was alike instructive and comforting to those who stood around her, to witness the entire freedom from anxiety and care, which under the assurance of her Heavenly Father's loving kindness, she was enabled to rest in : whilst at times it was given her to rejoice that though death was very near, it would be to her a glorious deliverance, and an entrance into rest would be granted her, through the mercy of God in the Lord Jesus Christ. Supported by this blessed hope, she sweetly fell asleep.

THOMAS WILLIAM WIGHAM, 30 15 3 mo. 1874

Mill Hill, Coanwood.

ANN WIGHAM, *Doncaster.* 74 6 5 mo. 1874

BENJAMIN WILLIAMS, 75 17 10 mo. 1873

Edenderry.

MARGARET WILLIAMSON, 85 2 12 mo. 1873

Belfast.

JOHN WILSON, *Bessbrook.* 94 21 2 mo. 1874

MARY WOODCOCK, *Clara.* 82 11 2 mo. 1874

Widow of Francis Woodcock.

FRANCES YEARDLEY, 63 23 5 mo. 1874

Rochdale. Daughter of the late Thomas
Yeardley.

ELSIE MARGUERITE YEOMANS,

Sheffield. 1½ 4 3 mo. 1874

Daughter of Charles and Anna Yeomans.

Received too late for classification.

WILLIAM BARBER, 47 29 10 mo. 1873

Birmingham.

NEWMAN CASH, 43 12 9 mo. 1873

Died at Ivans, Colorado. Son of the late
Newman Cash of Leeds.

JOHN TOOKE ALLEN, 39 23 7 mo. 1874

Islington.

INFANTS whose Names are not inserted.

Under one month Boys 5 ... Girls 2

From one to three months ... do. 0 ... do. 0

From three to six months ... do. 3 ... do. 3

From six to twelve months do. 1 ... do. 1

N.B. The number of Friends at the last return being, in Great Britain 14,085, and in Ireland 2,905, total 16,990, and the deaths in our Register 299, gives approximately 17·6 deaths per 1000 per annum.

TABLE,
Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1871—72, 1872—73, and 1873—74.

AGE.	YEAR 1871—72.			YEAR 1872—73.			YEAR 1873—74.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	12	8	20	14	14	28	9	6	15
Under 5 years	17	18	35	23	30	53	15	13	28
From 5 to 10 years	5	1	6	2	1	3	2	4	6
" 10 to 15 "	5	7	12	3	3	6	0	6	6
" 15 to 20 "	3	6	9	3	1	4	1	7	8
" 20 to 30 "	8	9	17	10	10	20	9	12	21
" 30 to 40 "	7	4	11	12	12	24	6	6	12
" 40 to 50 "	7	14	21	6	11	17	4	6	10
" 50 to 60 "	16	18	34	28	11	29	13	21	34
" 60 to 70 "	30	29	59	30	26	56	25	37	62
" 70 to 80 "	39	47	86	28	39	67	38	38	76
" 80 to 90 "	14	29	43	15	32	47	11	20	31
" 90 to 100 "	2	6	8	2	3	5	1	4	5
All ages	153	188	341	152	179	331	125	174	299

*The numbers in this series are included in the next, "under 5 years."

Average age in 1871—72, .. 55 years, 5 months, and 8 days.

Average age in 1872—73, .. 51 years, 5 months, and 5 days.

Average age in 1873—74, .. 55 years, 1 month, and 11 days.

APPENDIX.

EDWARD ASH, M.D.

In the varied phases of Dr. Ash's religious life, there are many passages which bear witness to his earnest searching after truth, and self-denying submission to heartfelt convictions; and his own pen, with touching humility and honesty of purpose, has recorded the early strivings of the Holy Spirit in his heart, his youthful declension and restoration from time to time to the Divine favour, as well as many troubled exercises of mind, which eventually terminated in confiding peace and joy in his Holy Redeemer.

He was born at Bristol in the year 1797, and when only seven or eight years old, was sent to a boarding school at Melksham in Wiltshire. There the ministry of Rachel Fowler appears to have been blessed to him; and he says in reviewing that early day, "God visited my soul with His love in Christ by His Holy Spirit,—(I knew it could not come from anything else),—and drew me towards Himself with the cords of His everlasting love in Christ." He adds, "as I grew up from boyhood to manhood, I had many evil

tempers and dispositions and inclinations to contend with : and sometimes, through God's grace, I more or less overcame them, but far more often the other way." Yet by his youthful acquaintances he was considered remarkably conscientious and thoughtful. He especially mentions that the early visitations he experienced at school "recurred on many distinct occasions : sometimes without the agency of any instrumental cause, at others in connexion with the reading of the Scriptures, or the hearing of Christian ministry. Once, if not oftener, I was so overcome by what I felt, as to be obliged to seek the retirement of my chamber, that I might there give vent to my tears ; while at other times they flowed down my cheeks as I sat in meeting, even when nothing had been said."

In his twenty-fourth year, he entered on a course of medical study in London and Edinburgh, taking the degree of M.D. in 1825. During this period, he speaks of a time of going backwards, and losing his first love ; but was mercifully preserved from gross sin, and never tempted to unbelief. Whilst lodging afterwards for a time in a Friend's family in York, he had a powerful spiritual awakening. "Under that roof," he says, "the Spirit of God came back to me, I knew not

how or in what way,—no human instrumentality whatever ; but I began to feel the drawing of those old cords of heavenly love again, looked up my old Greek Testament, and spelt out a text here and a text there. The upshot of the matter was, I went to York a treader in the broad way, I returned from York a treader in the narrow way."

In 1826, when twenty-nine years of age, he removed to Norwich with the view of commencing practice as a physician ; and married Caroline, daughter of William Fry of London. The occasion was a solemn time. He says that during the wedding day, "the love and presence of his God and Saviour were wonderfully near," and that whilst in meeting "tears of holy joy and thankfulness" bedewed his cheeks. He records, that at an early period of his residence in Norwich, he was on a visit to Joseph John Gurney at Earlham ; and says, "we two being alone, after reading a portion of Scripture together, I felt constrained to kneel down, and in a few broken words besought the Lord to accept the unreserved consecration of whatever might yet remain of my earthly life. Miserably as this vow has since been kept, I venture humbly to believe that it has never for a moment been repented of, or recalled, even in thought."

He acknowledges that in the time he lived in Norwich, there was an increase of stability attained in his daily walk, and a gradual growth in grace; but still in looking back on those ten or twelve years he says: "the circumstances in which I was placed were perhaps more favourable to my spiritual growth than those of any other period of my life, either before or since. Yet alas! how poorly did the result correspond with this!" During this period, he was led to obey a call he had long felt, to the public ministry of the gospel: in which he first appeared at Westminster in 1832, with this single sentence, "Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven." Two years and a quarter after this, he was recorded as a Minister by Norwich Monthly Meeting.

In 1837 he retired from medical practice, and returned to Bristol, his native city; which continued to be his abode for the latter half of his extended life. We pass over the vicissitudes that marked some portion of this part of his career, including a withdrawal for several years from the Society of Friends. But one useful result of his retirement from professional pursuits, was a work in three volumes consisting of "Explanatory Notes

and Comments on the New Testament," the fruit of a diligent and careful study of the original Greek. This was brought out in the years 1849—50. Dr. Ash, both before and after this period, took great interest in conducting Bible Classes for the religious benefit of the young, which labours were much valued by many.

During his latter years, he found no small happiness in home pursuits and in Christian intercourse with Friends: frequently calling on invalids to their spiritual refreshment. As he took particular delight in social intercourse, the characteristics of his mind were, in no common degree, shown in his conversation, and the moral warmth it indicated was one invaluable influence for good. He gave forth his thoughts in so solid yet lively a shape, with such a sparkle of his own inner brightness about them, that there was always something definite to recall afterwards. In later years growing deafness made it difficult to him to receive the thoughts of others in conversation, but whatever came fully before him either thus or in reading was not carelessly passed over. It was either distinctly accepted as good, or promptly rejected. His feeling towards sin and wrong of all kinds, seemed to be rather repugnance than mere disapproval. And who

can speak of him without recalling his ardent love for nature, and the youthful freshness with which this passion was expressed to the last? There are few to whom a simple walk through ordinary rural scenery afforded so great pleasure. As he said within a week of his death, speaking of the coming spring, of its sweet sights and sounds and scents, "O! how I have enjoyed them all."

But far deeper was his earnestness with regard to unseen and spiritual realities. These truly were his treasures, and his heart was given to them in an emphatic sense. Through the goodness of God he tasted in no common degree the blessedness here and now of a life in Christ. The sense of reconciliation to his Father in Heaven, through the life and death and intercession of his Divine Saviour, was, as it were, a continual feast to him, and in the strength of that heavenly food he was enabled to walk in the ways of God. It was impossible to associate with him without being convinced of this. The young and undecided felt the influence of his singleness of aim and earnestness in the highest of all purposes, long before they could explain it; while more mature Christians recognized the genuine fruit of the spirit of adoption, and were themselves

stimulated to run with more patience the race set before them. In the secular aspects of Dr. Ash's life his consistency was very marked, especially perhaps in the steady maintenance of simple habits, in the midst of the growing luxury of a self-indulgent age. Few of his younger relatives and friends, but have from time to time felt tacitly rebuked by his self-denying ways ; few but must have observed his care, that a strict limitation of the "enough" for himself should leave a sufficient margin of the "to spare" for others.

Although originally of a delicate constitution, our beloved friend was blessed through a long life with more than average health. But early in 1873, when he had already entered into his seventy-sixth year, his strength began seriously to fail. He pursued however many of his usual occupations until within a few weeks of his death. Many visits were paid to dear and tried friends, some of which were marked, even at the time, by the touching character of farewell intercourse, and he regularly attended meeting until within a month of his departure. His address on the occasion of his last attendance will long be remembered by those who heard it. In humble, tender and earnest terms he recalled his own early days, the strivings of the Spirit, the resistance

of the natural heart, the final surrender to his Saviour, and the goodness and mercy by which he had been led and followed all the days of his life; ending with a touching appeal to the consciences of his hearers. This last discourse breathed throughout the calm of one safely resting in his Heavenly Father's love, and longing that all to whom he spoke might acquaint themselves with Him and be at peace.

During this time of gradual physical decay, he often spoke of the great spiritual happiness with which he was blessed; and this remained with him to the end. A few days after his last appearance at meeting, he said to a niece who came to see him from a distance, "One thing more I must add. I have not words to express, nor thoughts to conceive, the goodness and loving kindness of my Heavenly Father during this illness. I can only say it has been as if He had no one else to care for or think of, but just poor little unworthy me." This sweet and happy frame of mind was not only a blessing to himself, but full of instruction and comfort to those about him. Once when thinking his end was near, after repeating a portion of Montgomery's hymn, and ending with "Enter thy Master's joy," he said, "and now Father, into Thy hands I com-

mend my spirit; receive it, dear Lord Jesus: Farewell, dear earthly friends," mentioning those around him, "now leave me quite quiet; I want to be alone with my God and Saviour." On a letter being read to him which quoted the passage in the Pilgrim's Progress, "Be of good cheer, brother, I feel the bottom, and it is good," he said, "I really have had none of poor Christian's painful experiences in this illness. My Saviour has been near me all through, never absent a moment." On another occasion he remarked, "I consider myself now passing through the Valley of the Shadow of Death. If so, I fear no evil; His rod and His staff comfort me, and I shall dwell in the House of the Lord for ever;" adding, "but it may be a good long walk through. The river is broad, but as tranquil as a lake, and there's rock at the bottom, and Jesus is leading me through."

He remarked once that he had seldom asked to have Scripture or hymns read to him, for, besides the difficulty of his deafness, he had committed so much of both to memory, that he was often repeating them to himself, especially passages of Scripture, when awake at night. At another time, after speaking a little on spiritual things, he added: "Now go away; I shall just be

travelling through my hymns. Those for to-day are dear A. L. Waring's 'Father, I know that all my life is portioned out for me,' one of Cowper's,—and then that noble triumph-hymn of Montgomery's, 'For ever with the Lord.'" Having spoken of this, he seemed unable to leave it, tired and feeble as he was, and those who listened can never forget the impressive tones of his voice as he recited—

"Yet nightly pitch my moving tent

A day's march nearer home."

One evening he was heard musing to himself, "God's will, Christ's will, not mine, I cannot help ringing the changes on that. It's the only thing for me now." During the last few days, his mottoes were, "Let patience have her perfect work," and "Not my will but Thine be done." A few days before his removal he said, in allusion to Bunyan's winged messengers calling to the Marriage Supper, "I am quite ready; I have on already the God-given, Christ-given wedding garment."

About two hours before he breathed his last, he was lying quite still, with his eyes closed. Presently he opened them, and smiled sweetly at one of his nieces who was sitting by him, holding

his hand. She rose in response, and ventured to say in his ear, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation;" at which he bowed his head emphatically, although too weak to reply in words. After taking a little tea he remained for about an hour perfectly still, apparently quite conscious, until within a few minutes of the close, looking earnestly and affectionately at his beloved wife, his companion for forty-seven years. Lying thus, his eyes gradually dimmed, and he gently ceased to breathe.

In a summary of his Christian experience, written in 1872, he says:—"I would just say, in relation to my own spiritual experience, that it still continues, as at its beginning, to be made up of two opposite though very closely related parts. On the one hand there is my own exceeding great sinfulness, weakness, and unprofitableness; on the other, the Lord's yet greater mercy and strength, and loving kindness. Truly to Him belongs the praise, to me blushing and confusion of face."

The following words were written by Dr. Ash during his illness, and, in accordance with his request, were circulated amongst his friends after his death in lieu of memorial cards; they

will now be read with interest by a still wider circle :—

“ A CHRISTIAN BELIEVER IN THE NEAR
PROSPECT OF DEATH.

“Decaying in bodily health and strength, my spirit has, for some weeks past, been largely dwelling in that ‘land of Beulah,’ in which John Bunyan tells us that the birds sing, and the flowers bloom, and delectable fruits grow; where angels’ visits are neither few nor far between; and where the King Himself sometimes walks, taking delight in the works of His own hands.

“I know that the river of death cannot be far off; but whether I shall find it shallow or deep, its waters smooth or rough, and whether my passage through it will be easy or hard, I neither know nor wish to know. This much, however, I do know—that my Saviour will be with me, and take me safely through; and that, when I reach the other side, having been washed from my sins in His own precious blood, and renewed by His risen power into the image of His Father and mine, I shall, although a very chief of sinners, be admitted into that heavenly city which hath no need of the light of the sun or of the moon, because ‘the glory of God doth lighten it, and the Lamb is the light thereof;’ where sin and sorrow are unknown; and no inhabitant of which shall ever say, ‘I am sick.’ *‘I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love.*—CANT. ii. 3, 4.

EDWARD ASH.
ÆT. 76.”

AN INVITATION.

"THE MASTER IS COME, AND CALLETH FOR THEE."

In a letter written less than a year before his death, the late Benjamin Seeböhm remarked, "I can, in my solitary and some of my best moments, rejoice in the evidence afforded, that the Lord is laying His hand upon one here and another there, preparing them, through many hidden conflicts, for the work which He has for them in the Church and in the world."

It is such as these, who, having been bought with a price, feel they are not their own, that the writer of these lines would especially urge to full dedication of heart to God. "There is no created force in the universe," it has been remarked, "greater than a feeble human soul, that in simple faith yields up itself *wholly* to its Saviour, as the *mere instrument* of His mighty power." Surely the truest blessedness would be found in such self abandonment as this: for, as the greater contains the less, so does holiness in a certain sense include happiness. It is true (I say it reverently) that God does not spoil His children. In His infinite love, He sees that it is essential to their growth in grace, and therefore to their happiness also, that their will should be altogether subjected to His. Yet the more completely we yield ourselves to His preparing hand, the more likely shall we be to find, that there is no absolute need to dread His training discipline. Let us not shrink from it, nor from any service that may already be assigned to us. Rather let us pray, with something of that perfect love which casts out fear, that "*all* the good pleasure of His goodness, and the work of faith with power," (2 Thess. i. 11) may be fulfilled *in us, through us, and by us* :

remembering that the question we have to ask is, "Lord, what wilt *Thou*—(not what will my wisest earthly counsellor, but)—what wilt *Thou* have *me* (not my brother or sister, but me) to do?"

If not consciously withholding anything from God, what should hinder us from placing unbounded confidence in His protecting love, and at once believing, and acting on the belief, that He "will supply all our need?" Satan would fain persuade us that *this* promise, at least, has failed: and when deeply feeling our own poverty, how ready are we to credit such an insinuation! But may it not be *our greatest need* to learn, that "we are nothing—Christ is all?" "He that would build high," wrote John Crook, "must lay the foundation deep."

"Can walls be builded with untemper'd mortar?
Or fish be caught in the unmended snare?
Must not the metal pass through fire and water,
If for the battle-field it would prepare?"

We may learn a beautiful lesson in the Eastern legend, that no palm-tree grew to so great a height, as one which had a heavy weight placed on it while young. Are there not many, who can testify that it has indeed been good for them to be afflicted? and that, when the full surrender of the heart has been made, they have had as their blessed portion—even in the midst of temptation and trial—something of that peace, "which the world can neither give nor take away."

Let us with simple trust commit our way unto the Lord, seeking for the renewing of the Holy Ghost, and never forgetting the sanctifying efficacy of the blood of Christ. (Heb. x. 10, 14 and xiii. 12, 1 Peter, ii. 24.) When the Bible was being translated into the Bechuana language, no word could be discovered which would express

the idea of holiness, until at length a native Christian said he had found one that would do so, for this was its signification—"washed quite clean."

"We are speaking (writes Dean Alford on 1 John, i. 7) of a state of faith and holiness, in which the blood [of Jesus Christ] is *continually* applied: the walking in the light is in fact the application." We read that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Does not this imply that God sets no limit to their growth in grace?

When looking* one evening at the young crescent moon, the thought arose that just as that silver thread of light would gradually, yet surely and steadily, increase until it reached its fullest and brightest splendour,—even so the soul might more and more fully reflect the rays of the Sun of Righteousness: and then those words were remembered,—“moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.”

“That germ of heavenly light and love,—
Which God implants in every breast,
And hath with His own seal impress'd;
And which, by every one possess'd,
If duly nurtured, water'd, dress'd,
Shall grow,—till he is truly bless'd

With choicest treasures from above.”

“The just shall live by faith:”—and is there not a suggestive truth in the remark, that what is termed *faith* in the New Testament, is called *walking with God* in the Old? (Gen. v. 24, Heb. xi. 5, 6.) Keep close to Him, and all be well.

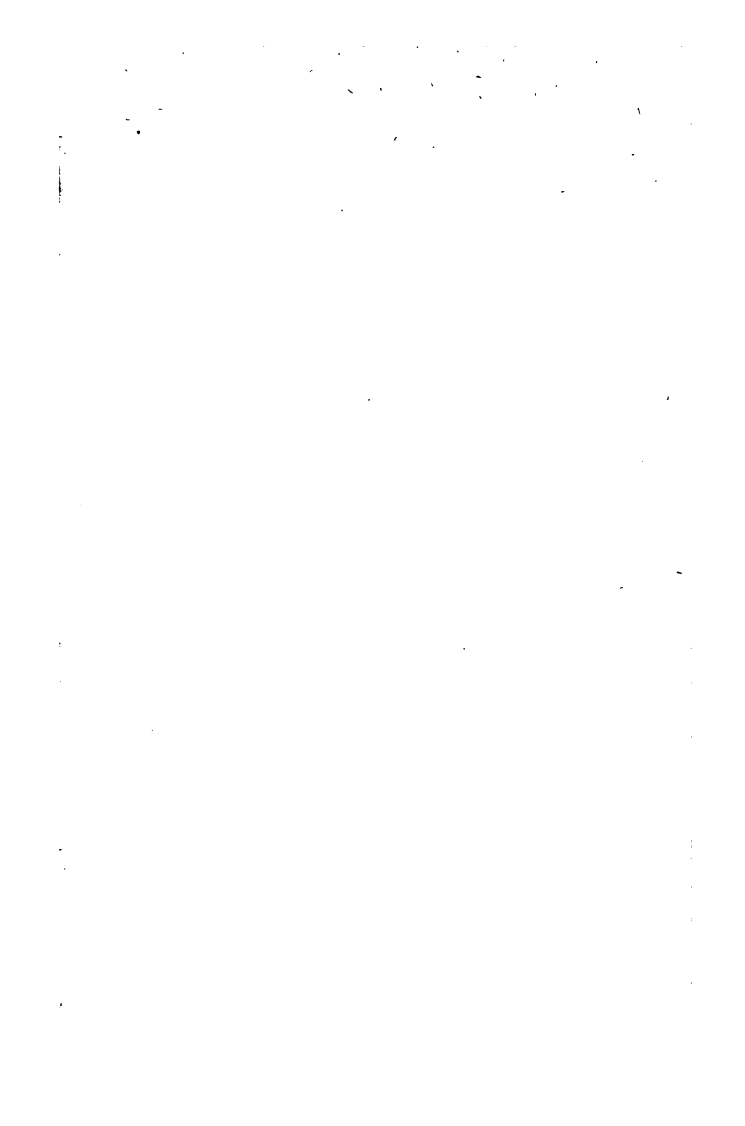
“Courage and patience! is the Master sleeping?

Has He no plan, no purposes of love?

What though awhile His counsel He is keeping,

It is maturing in the world above.”

F. A. B.



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